

**THE *ASVALAYANA GRHYA SUTRA*,
A STUDY**



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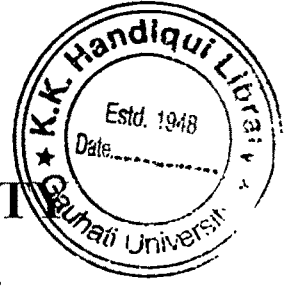
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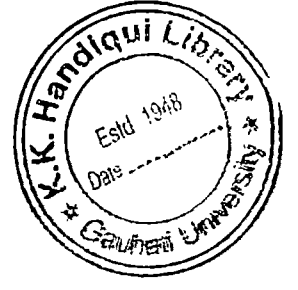
DECLARATION

*I do hereby declare that the thesis entitled “The Āśvalāyana
Gr̥hya Sūtra, A Study” is my own investigation under the
supervision of Dr. Rajendera Nath Sarma and the thesis or part
thereof was not submitted by me for any degree to this University
or any other University/institution.*

Date 11. 3. 01

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PREFACE



I had the opportunity of being a student of the Department of Sanskrit, Gauhati University for studying the post-graduate course during the period from 1969 to 1971. In the final year class of my post-graduate studies, I had chosen the Group B (Vedic Group) and in that specialization, I had to study the *Āśvalāyana Gr̥hyasūtra*. During the course of my study of the same, I got interest and learnt the topics treated in it. A part of the *Kalpa-Sūtra*, the *Gr̥hyasūtras* deal with the sacraments (*Sam̐skāras*) and other rites meant for householders. I got interest in the treatment of these rites sacraments found in the *Āśvalāyana Gr̥hyasūtra*. This is the first *Gr̥hyasūtra* of the *R̥gveda*. The rules of Vedic domestic ceremonies are well discussed in the *Āśvalāyana Gr̥hyasūtra*. The domestic ceremonies are also found in the *Sm̐ṛti* works like the *Manusm̐ṛti* and *Yājñavalkyasm̐ṛti*. So, a comparative study may be made between the treatment of the ceremonies of the *Āśvalāyana Gr̥hyasūtra* and that of the *Sm̐ṛti* works. This idea came to my mind after completion of my study of the post-graduate course. Thereafter, when I approached my Supervisor Professor Rajendra Nath Sarma for doing a Ph.D. work, he also suggested to me this present topic.

The *Gr̥hyasūtras* rest on the tradition (*Smṛti*). The *Āśvalāyana Gr̥hyasūtra* of the *Ṛgveda* is very interesting to study particularly its treatment of the various domestic sacraments. There five great sacrifices (Mahāyajñas) namely Bhūtayajña, Nryajñas, Pitryajña, Devayajña and Brahmajajña. The third chapter of the *Āśvalāyana* begins in the same way the sentence “Now (follow) the five great sacrifices” as found the *Satapātha Brāhmaṇa*. But *Āśvalāyana* does not content im with the description of the actual course of ceremonies as is the rule in the Śrauta texts. He undertakes quite in the way of the *Brāhmaṇa* texts, to explain their meaning. Thus we find a peculiarity in case of *Āśvalāyana*. I have tried to deal with all this and as such the study is made critically and comparatively. But I am afraid of all possible shortcomings in the present work. However, I believe in the great saying –

“na cātra kartavyam doṣadṛṣṭiparam manah”.

Phatik chandra Sarma,
(Phatik Chandra Sarma)^{11.3.91}

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I am indebted to Professor Dr. Ram Hit Tripathi (HoD in the Department of Sanskrit) of R.R. P.G. College of Amethi, because firstly Tripathi was the – who help me to select the topic ‘The Āśvalāyana Gr̥hya Sūtra’. Fortunately I met him in Pune at the time of Refresher Course, I oblized to my father-mother, father-in-law by which inspirations I come to this field. And my heartiest obligations to my honourable preceptor Dr. Ashok Kumar Goswami, Pandit Dr. A.C. Barthakuria and the Professor’s staff in the department of Sanskrit of the Gauhati University for their blessings in my work.

Here in this short account of acknowledgement of gratitude, I take note of the help that I received from Sjt. Uma Kanta Bhagabati, Retired Superintendent of Gauhati University, in every official matters, and I am encouraged with my collages of Kamrup College Professors' staff and official staff, for which I offer my gratitude to them.

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Acknowledgement of thanks would remain incomplete if I do not express heartfelt thanks to my wife who relieved me of the domestic affairs during the period of my research. She has given me encouragement directly or indirectly to carry on research work in spite of her daily domestic duties. I feel delighted to express my thanks to my two sons and three daughters for the encouragement.

I also convey my thanks to the former Principals of K.C.C., Mathan Chandra Talukdar and Dr. Pramod Haloi who allowed me to do the research work. I offer my heartiest thanks to my two elder brothers and their family for encouraging me to do the research work.

Thanks are offered to Dr. Narayan Sarma former i/c Principal of K.C.C., Sri Haren Barman, Sri Balen Chaudhury (S.D.O., P.W.D.), Sri Ashok Kr. Thakuria (^{AyKar}~~Excise~~ Officer), Hemanta Kr. Barman (Advocate of High Court) who has given me encouragement to do the research work.

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Phatik Chandra Sarma,
(Phatik Chandra Sarma)^{11.3.01}

SCHEME OF TRANSLITERATION

अ	=	a, A	ञ	=	ñ, Ñ
आ	=	ā, Ā	ट	=	t, T
इ	=	i, I	ठ	=	th, TH
ई	=	ī, Ī	ड	=	d, D
उ	=	u, U	ढ	=	dh, DH
ऊ	=	ū, Ū	ण	=	n, N
ऋ	=	r, R	त	=	t, T
ळ	=	l, L	थ	=	th, TH
ए	=	e, E	द	=	d, D
ऐ	=	ai, AI	ध	=	dh, DH
ओ	=	o, O	न	=	n, N
औ	=	au, AU	प	=	p, P
क	=	k, K	फ	=	ph, PH
ख	=	kh, KH	ब	=	b, B
ग	=	g, G	भ	=	bh, BH
घ	=	gh, GH	म	=	m, M
ङ	=	n, N	य	=	y, Y
च	=	c, C	र	=	r, R
छ	=	ch, CH	ल	=	l, L
ज	=	j, J	व	=	v, V
झ	=	jh, JH	श	=	ś, Ś
क्ष	=	ks, KS	ष	=	s, S
			स	=	s, S
			ह	=	h, H
			Anusvāra (ँ) = m, M		
			Visarga (:) = h, H		

Avagraha : Which is indicated by an apostrophe mark at the right top of the immediately preceding vowel.

ABBREVIATION

AB	= Aitereya Brāhmaṇa
ADS	= Āpastamba Dharma Sūtra
ASS	= Āśvalāyan Śrauta Sūtra
AGS	= Āśvalāyan Gṛhya Sūtra
AP	= Āpastamba Paribhāṣā
A.Smr.	= Āpastamba Smṛti
A.Sr.S.	= Āpastamba Śrauta Sūtra
Ana Gk. Rn	= Ancient Greek Religion
Ark	= Amarakoṣa
AU	= Aitereya Upaniṣad
AV	= Atharvaveda
AVS	= Atharva Veda Saṁhitā
BD	= Brhaddevatā
BDGS	= Brhaddevatā Gṛhya Sūtra
Bh Mp	= Bhāgawata Mahāpurāṇa

Bd.S	=	Baudhāyana Dharma Sūtra
Bd. G.S.	=	Baudhāyana Grhya Sūtra
B. Smr	=	Bṛhaspati Smṛti
Br.P.	=	Brhnnārādīya Purāṇam
BU	=	Brhadāranyakopaniṣad
CHI	=	Cultural Heritage of India
CHV	=	Cultural Heritage of Veda
Ch.U	=	Chāndyagyopaniṣad
GDS	=	Gautama Dharma Sūtra
G.Smr.	=	Gobhila Smṛti
GGs	=	Gobhila Grhya Sūtra
HI	=	Heritage of India
HIL	=	History of Indian Literature
HPS	=	Hymn prayer and Spell
HSL	=	History of Sanskrit Literature
HODS	=	History of Dharma Śāstra

HGS	=	Hiranyakeṣi Gṛhya Sūtra
Isd	=	Isopaniṣad
IVKS	=	The India in the Age of Kalpasūtra
JB	=	Jaiminīya Brāhmaṇa
JS	=	Jaiminī Sūtra
Jn.J.	=	Jñanadīp Journal
KAS	=	Kautilya Arthaśāstra
KSS	=	Kātyāna Śrauta Sūtra
KOU	=	Kenopaniṣad
KU	=	Kathopiniṣad
KY	=	Kṛṣṇa Yayurveda
MS	=	Manu Samhitā
MU	=	Muṇḍakopaniṣad
M.Bh.A	=	Mahābhārataṁ Ādiparba
M.Bh	=	Mahābhārataṁ
MBh	=	Mahābhārataṁ (Vol. I, IV)

M.Bhv	= Mahābhārataṁ (Virat Parva)
Mai S	= Maitrāyani Saṁhitā
MP	= Markēḍeya Purāṇaṁ
N	= Niruktaṁ (Naighantuka, Naigama Dvaivata Kaṇḍa)
N. Smr	= Nārada Smṛti
PB	= Pañca Viṁśa Brāhmaṇa
PrU	= Praśnopaniṣad
PGS	= Parāśara Gr̥hya Sūtra
P.Smr	= Parāśara Smṛti
Rbh bh	= Ṛg. Bhāṣya Bhumikā
Rg.V	= The Ṛg. Veda
Rn V	= The Religion of Veda
RvS	= Ṛgveda Saṁhitā
RGS	= Ṛgvedīya Gr̥hya Sūtra
RHV	= Ṛgveda with Hindi Bhāṣya

Rv Bh	=	Ṛgveda Bāṣya Bhumikā
Rn Pvu	=	The Religion and Philosophy of the Veda and Upaniṣad
Re j	=	Research Journal
RV	=	Rāmāyaṇa of Vālmikī
RVP	=	Ṛgveda Pratiśākhya
SB	=	Śatapatha Brāhmaṇam
ShB	=	Śāṅkhāyana Brāhmaṇa
SL Yv	=	Śukla Yayurveda
Svu	=	Svetāsvataropaniṣad
SV	=	Sāmveda
SRV	=	The Seers of the Ṛgveda
Sr.Bh	=	Srimad Bhāgawat Gītā
SKD	=	Śabdakalpadruma
SBE	=	The Sacred Books of the East (Vol.29,30 Part I & II)

TA	=	Taittirīya Āraṇyaka
TB	=	Taittirīya Brāhmaṇa
Tan Bra	=	Tāṇḍya Brāhmaṇa
TMB	=	Tāṇḍya Mahābrāhmaṇam
TS	=	Taittirīya Saṁhitā
TU	=	Taittirīyopaniṣad
V	=	The Vedas
VK	=	Viśakoṣa
VP	=	Vedar Paricaya
VSM	=	Vācaspatyaṁ (Dvi K) (PV)
Vas	=	Vas̥jasaneyī Saṁhitā
Vbh S	=	Veda Bhāṣya Saṁgrāha
V Ind	=	Vedic India
VIP	=	Viṣṇu Purāṇam
VR	=	Vedic Religion
VRS	=	Vedic Reader for Students

VB Bh	=	Vedabhāṣya Bhumikā
Va P	=	Vāmana Pūrāṇam
VX	=	Vedic Index
YVSm	=	Yājñavalkya Smṛti
Ym Sm	=	Yama Smṛti

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CHAPTER I

INTRODUCTION

A NOTE ON THE *SŪTRA* LITERATURE

The Āryan knowledge concerning rituals, customs and manners etc. have been accumulated towards the end of the *Brāhmaṇa* period to such an extent that the pressuration of the rich cultural heritage created a serious problem. To solve the problem of the precious works, the talented Āryan wanted to bring those precious books to a manageable form. In order to solve the problem the ancient sages of Āryans invented a peculiar style of composition with utmost attempt and rigid systematization. The new style is called a '*Sūtra*' i.e. thread for diffuse and scattered precepts are succinctly systematized in a compact sentence called '*Sūtra*' in the same way as loose fibres are compressed into a thread. By extension of metaphor, a work consisting of such Sutras are known as *Sūtra* literature.

The *Gr̥hya Sūtras* mainly deal with the domestic rituals (*Gr̥hya-karmani*). The *Gr̥hya Sūtras* (GS) are written in *Sūtra* style with utmost brevity. These *Sūtras* are scarcely concerned with the interpretation of the rituals and aim at a systematic description of the domestic rituals practiced in their respective schools. Whatever may be the case, the *Gr̥hya Sūtras* or household ceremonies were observed by the ancient Indo-Āryans and other Indo-European people when they settled

scatteredly hither and thither. After the settlement of their house and hose householders was observed those household-ceremonies in a systematic way and after the oral observations, some scholars had established the ceremonies systematically with documentary evidence in written form. In addition to that, among the different types of sutras composed during the sutra period, the '*Kalpa Sūtra*' was most important for the cultural history of India. The word "*Kalpa*" indicates the 'rituals'. The *Kalpa Sūtras* deal with the Vedic sacrifices, household ceremonies and customary law. *Kalpa Sūtras* generally presuppose the knowledge of Vedic *Samhitā* and the *Brāhmaṇas* of their respective schools and sometimes refer to them. Moreover, a number of sacrifices described in the *Kalpa Sūtras* are found discussed in the *Brāhmaṇas* and it is obvious that the *Kalpa Sūtras* are indebted to the *Brāhmaṇas*. But there are fundamental differences between the *Brāhmaṇas* and *Kalpa Sūtras*, whatever that may be, we discuss the *Grhya Sūtras* which are not observed aimlessly. A great majority of there are motivated by desire to counter evil influences and attract beneficial ones. All the rituals that started in *Grhya Sūtras* are based on particular mundane motivations and might as such be said to the sphere of desires. According to western and eastern scholars – truly speaking all Vedic rituals are performed out of motivations to fulfill man's desires. Everything is performed out of desires.

A NOTE ON THE *GRHYA SŪTRA*

Let us confine our study to the *Grhya Sūtras* only. The *Grhya* means ‘relating to house’ which indicates the meaning of wife and husband of that particular family. The *sūtra* means – thread the worthy meaning of the *Grhya Sūtras* (GS) carry the final meaning “*grhya nimettoāgni grhya, tatra bhavāmi karmanyaṇyāpi lakhyanyā grhyāni iti ucyante; grhya śabdobhāryāyā śālāni ca vartate – yathā – ‘svagrha grhyamāgataḥ’ ityeva hipurbo grhya- śabdo bhāryāsamyogādutpannāgnā imāni karomāni pravartante teṣāmayani grhaśabdo bhāryāyāvachanaḥ*”¹ It means Agni is worshipped and observed by the husband and wife in their own house – it is known as *Grhyāgni* – which is founding our topic from the *Grhya Sūtras*.

AN EXHAUSTIVE NOTE ON THE *ĀŚVALĀYANA GRHYA SŪTRA*

Let us proceed to the contents of the *Āśvalāyana Grhya Sūtra* (AGS) which is our topic. It is true that the self appraisals of the Sanskrit scholars are not available at all. Yet, we find out their dates and times with the help of their contemporary writers only. Whatsoever, we find *Grhys Sūtras* of the four Vedas as follows:

Rgveda - *Āśvalāyana, Śaunaka and Kauṣitakī Grhys Sūtras*
Sāmveda – *Gobhila, Khādir, Jaiminiya GS*,
Sūkla Yajurveda – *Pārāṣkara Grhya Sūtras*

1. AGS, p.1

Kṛṣṇa Yajurveda – *Baudhāyana*, *Bādhula* (incomplete), *Āpastamba*,
Hiraṇyakeṣī and *Baikhānaśa*, *Kāthaka*, *Mānava*,
Barāha, *Gr̥hya Sūtras*
Atharvaveda* – *Kauṣika Sūtra

All the writers of those *Gr̥hya Sūtras* did not write their dates and their times of writing. Shortly, we must go through the writer to detect the dates and times of the writer of *Gr̥hya Sūtras*. Again, we come to our topic “*Āśvalāyana Gr̥hya Sūtras*”. The specialty of this *Gr̥hya Sūtra* is that this *Gr̥hya Sūtra* is the First *Gr̥hya Sūtra* of the *R̥gveda*. The *AGS* belonging to the *Āśvalāyana Śākhā* of the *R̥gveda* consists of four *Adhyāś*. *Āśvalāyana* is said to be the author of this *Gr̥hya Sūtra*. According to the tradition, *Āśvalāyana* was a student of Śaunaka, who composed among other works the First *Kalpa Sūtra*; but when *Āśvalāyana* composed a sutra and announced it to Śaunaka, the preceptor of *Āśvalāyana* latter destroyed his own *sūtra* and proclaimed that the *AGS* should be same *Gr̥hya Sūtras*.² Besides the views of Śaunaka are mentioned in the adopted by the student of that Vedic *Śākhā*. At the conclusion of the *AGS*, we find the benedictory words. ‘*Namaḥ Śaunakaya*’ (adoration to Śaunaka) and the view of Śaunaka were cited in a *śloka* quoted in the *Āśvalāyana Śrauta Sūtra* as well. This proves one valued by the author of *AGS* and consequently it lends some support to the traditional view which

2. Ibid, p. 1

regards *Āśvalāyana* as a student of Śaunaka.³

In fact, the Vedic rituals are circumscribed by two-fold purpose, viz. popular and priestly. In the first category come all these rites which are performed to remove the unfavourable influences. For these purpose goblins, demons, and other uncanny spirits are offered praise oblations and food so that they may be satisfied with our offerings and not to cause of injury to us. The present *Gr̥hya Sūtra* enjoys that we should offer the oblations of duly looked to both; the day walking and the night walking – beings, to gods as we were to propitiate the benevolent spirits for favour of wealth such as cultivable land, cattle and offspring. Evil spirits are more harmful than the good spirits. The former are more dreadful than the latter and hence, perhaps, they have forced their entry in to the Vedic ritual. For instance, after renovating white washing and cleaning the house, we are asked to pay our reverence to the unnamed white one, perhaps the presiding deity of the house to remove for us the danger of serpents, the son of Prajāpati. Further, if the above enter into house we are to perform a sacrifice, because dove is the messenger of death as the people of that time believed. Majority of the mantras of this *AGS* are practised to the property and to remove the evil influences for the

3. IVK, p. 21

betterment of the householders. According to this, the *Āśvalāyana Gr̥hya Sūtra* would convince even a general reader that the life of the individuals was centered in danger and there was no other course but to murmur mantras and to perform prescribed rites in favour of the deities who thought it would bestow fortune and avert disaster. Thus for instance, after completing the study the students were to leave for home he was to recite certain mantras to remove the danger on the way. Like that if the student heard an unpleasant sound or voice he was to murmur another set of mantras. In addition to that if an unknown danger came to him from a side he was to sacrifice eight *ājya* oblations at that moment this was not possible physically he should do the same mentally or he could do *Śuklagava* sacrifice to propitiate Rudra and to invoke for his help to driven away the evil. The unfavourable activities of the foul spirits were counter acted either by satiating them or by scaring them by bold assertions. Thus we see the sacramental rites were responsible for the safety and protection of the individual.

Among the three *Gr̥hya Sūtras*, *Āśvalāyana Gr̥hya Sūtra* was special one. This *Gr̥hya Sūtra* is connected with the *Āśvalāyana Śākhā*. According to *Vṛtti* this *Gr̥hya Sūtra* is connected with between the *Śākala* and *Bāskala Śākhās*. ‘*Śākala samamny samāmnnyāsyā bāskala samāmnnyāshy chedaṁ eva sūtrang gr̥hyam chetājdhetṛ prasādam*’ (31519 *Vṛtti*).

his *Guru* or preceptor. *Guru Śaunaka* wrote a *Gr̥hya Sūtra*, but after knowing that his *śiṣya Āśvalāyana* wrote the *Āśvalāyana Gr̥hya Sūtra* (*AGS*) and the writing process was good, so *Guru Śaunaka* destroyed his *Gr̥hya Sūtra* and declared that the *Āśvalāyana Gr̥hya Sūtra* and *Śrauta Sūtra* (*SS*) would be the *Sūtras* for their '*Sampradāya*'.⁴ In the *AGS* included from birth to death means the funeral ceremony, *Vibāha-saṁskāras* and the sacrificial rites to drive away the demon, evil spirit influences and all sacrificial rites and *paśyāgas* were prescribed and observed by the ancient and present householder individuals also in their daily lives.

We find that in course of time, the *saṁskāras* grew up and ripened in moral virtues and the recipient of the *saṁskāras* became rich not only in the material content but also in the growth of moral character that help in the right formation and development of his personality.

About the author of the *AGS* we come to know that *Āśvalāyana* is the author of this *GS*. Some scholars are in opinion that the first two chapters were written by the person and other two chapters were by another persons of that *Śākhā*. But, at the end it is come to truth that this *AGS* was written by the same person *Āśvalāyana* himself. As this *GS* is

4. RGS, p. 6

the first *Grhya Sūtra* of the *R̥gveda*, so the writing of this *Grhya Sūtra* was like the writing style of *Brāhmaṇa* type. So, the scholars might be doubted about the authorizing of *AGS*. So, at the end, the scholars are of the opinion that the *AGS* was written by *Āśvalāyana*.

DATE OF THE *ĀŚVALĀYANA GRHYA SŪTRA*

In the firmament of Sanskrit literature we find that the authors of those literatures were not self appraisal at all. Only one can fix the date of the Sanskrit scholars by taking the help of his contemporary writers. In case of *Āśvalāyana* and the authorship of his work we must find out the date and works of his contemporary writers or scholars. As the author is silent about himself either to his father or to his patron, we must take the help of his pedigree or other contemporary writer for determine his age. Now, if this Śaunaka is identified as the author of the *Brhaddevatā*, a positive date can be fixed for his pupil. We have ample sources for his *Guru Śaunaka's* date. From the sources, we find that Śaunaka's date may be in between 500-350 B.C. According to some scholars *Āśvalāyana* was in 400 B.C., as he was the pupil of Śaunaka.

The *Āśvalāyana Grhya-Sūtra* belonging to the *Śākhā* of the *R̥gveda* consists of four *adhyāyas* and the first second chapter contains the twenty four (24) *Kāṇḍas*, the second chapter contains with (10) ten *Kāṇḍas*, the third chapter contains the twelve (12) *Kāṇḍas* and the fourth chapter and last consists of nine *Kāṇḍas* (9).

The settled Āryan people to keep their own identity observed some rites for the householder. These were prescribed in the *AGS* like other *GS* literature. Of course, 'The *AGS*' is the first *GS* of the *R̥gveda*, but according to the advice of his *Guru Śaunaka* in the first *Kāṇḍa* of the first chapter, the writer describes the sacrifices for householders, in the 2nd *Kāṇḍa* he describes sacrifices and oblations, in the 3rd *Kāṇḍa* he depicts he details of the sacrifices and the 4th and last chapter depicts clearly about the 'gr̥ha karmanies' of the householders. In the 1st *Kāṇḍa*⁵ and the 2nd *Kāṇḍa*⁶ the writer cited that –

Again the 2nd *Kāṇḍa* of the 1st chapter described the three kinds of *pākayajñas* as sacrifices as oblations offered into the fire, the *prāhuta* sacrifice offered over something that is not fire and at the feeding of *Brāhmaṇas* was *Brahmanī hutam* sacrifice. These *pākayajñas* are something different from the *Śaunaka GS*, 1.5.1; 1.10.7.⁷ But concerning 2nd *Kāṇḍa*, the *pāraṣkara GS* writer and Gobhila opined that these were

5. 'yo emam svādhyāyam adhiyyata eti
yo namasā svathvara etimaṣkāreṇa bai devā namaṣkāreṇa' ^{1.5.1}

AGS, 1.5.1

6. 'atha sāyam prātaḥ sidhasya habisyasya juhuyāt' Ibid, 1.1.2

7. The SBE, Part-1, p. 161

not so necessary. Concerning the 3rd *Kāṇḍa*, we find the vivid description of the sacrifices. The author described here the themes of the sacrifices to the observers clearly. As such, and after this one should purify butter with two *Kuṣa* blades etc.⁸ In the 4th *Kāṇḍa* of this *GS*, the time and the *Kṣhaṇa* is to be fixed for the marriage of a person. According to the writer – during the northern course of the Sun, in the time of the increasing moon, under an auspicious *Nakṣatra* such as Śubhakṣhaṇa at the Śuklapakṣa the *Caulakarmaṇa* or *Cuḍrakaraṇa*, *Upanayana*, saving of beard for marriage or *vivāha* should be performed including *Godāna*.⁹ The author identifies the time and *Kṣhaṇa* of the above said *Karmas* as such of *Caulakarmaṇa* or *Cuḍakaraṇa*, *Upanayana*, *Godāna* and *Vivāha*. But on the other hand the author declares that marriage may be performed at any time.¹⁰ Before performing the above four ‘*p-nuṣṭhānaḥ*’ one must offer the four *Ajyas* oblations to the Agni. Like the process of the system of oblations are shown to the observers of the domestic rituals. In the fifth *Kāṇḍa* of *AGS* the bride and groom should investigate of their each other families mean both the families. One should examine the family first as

8. Ibid, p.161

9. ‘pabitrāhyam ājyasampabanaṁ’ – *AGS*, 1.3.2

10. ‘sarbakālaṁ eke vivāhaṁ’ – Ibid, 1.4.2

stated in this *Sūtra*. After investigating from the mother's side father's side¹¹ - an intelligent girl the bride should be married. In addition to that, there are some local customs which should be done by the bride. The sixth *Kāṇḍa* of this *GS* describes the eight fold of marriages or *vivāha* as *Brahma*, *Daiva*, *Prajāpati*, *Ārsa*, *Gāndharva*, *Āsura*, *Paiśāca* and *Rākṣhasa* which were performed in the ancient time. There are gradations of those marriages respectively good to worst. There are some systems of performing, willingness of give birth a boy or girl etc. In the 7th *Kāṇḍa* it is depicted that there are the customs of the different countries and the customs of different villages : those one should observed at the wedding ceremony. In this way the bride or groom should maintain the local customs and rites obviously and some other descriptions also. In the eight *Kāṇḍa* of this *AGS* describes the departure system of the marriage party of those times. At the departure time the last sutra carries the meaning that one should cause the *Brāhmaṇas* to recite '*Svṣṭyanam* hymn'.¹²

In this *GS*'s eight *Kāṇḍas* describes the departure system of the marriage or *vivāha* party of those times. If the newly married couple have

11. 'kulaṁ agre parikṣeta ye mantrāḥ /

Pitrta ceti yothoktāni purastat'// Ibid, 1.1.5

12. 'atha svatyayānam vacayīta' – AGS, 1.8.15

to make a journey to their new home, let him cause her mount the chariot with the verse ‘May pūsān lead the from here holding the hand’ (R̥gv. X. 85, 26) with the hemistich, ‘carrying stones (the river) streams, hold fast each other’ (R̥gv. X. 53, 8). Let him cause her to ascent a ship in the 2nd times of eight *Kāṇḍa*¹³, with the following (hemistich) let him make her descend from it. Fourthly, he pronounces the verse ‘The living one they bewail’ (R̥gv. X. 40, 10), if she weeps. In this way at the time of departure of the marriage party has to observe some rites of those times. And at the end of this *Kāṇḍa*¹⁴ when he has fulfilled this observance and has had intercourse with his wife, he should give the bride’s shift to the *Brāhmaṇa* who know the *Sūrya* Hymn (R̥gv. X. 85); and he should recite the verse ‘*Svaṣṭyanam* hymn).¹⁵ The 9th *Kāṇḍa* of the 1st chapter of this *GS* depicts the establishment of Domestic Fire. Here, we find that the beginning from the wedding one should worship or after the oblation to the Domestic Fire himself, or his wife or his son or daughter or his pupil¹⁶ until the death one should worship the domestic fire regularly.

13. SBE- Part I, p. 170

14. Sāṅkhāyana, G.S. (SGS), 1.15, 17, 18

15. SBE, Part I, 171

16. ‘pāṇigrahaṇādi gr̥hyaṁ paricaryetti,
svāmi patnyāpi vā putraḥ kumārystevasi’ - AGS. 1.1.9.

In the tenth *Kāṇḍa* of the 1st chapter of his *GS* describes the oblations of cooked food on the new moon and the full moon days in which we find the process of oblations clearly. We find in the 2nd *Sūtra* of this *Kāṇḍa*, we have seen the rules for observing the fast on the two *parvaṇa* days (*purṇīmā* and *amābasyā*) are the same as declared in the text of the ‘*Darśa Pūrṇamāsa* sacrifices’¹⁷, the 3rd *Sūtra* of 10th *Kāṇḍa*, Max Muller writes – ‘And (so has been declared) the binding together of the fuel and of the *Barhis*.’¹⁸ Thus, the same systems are done by the people of those times. Eleventh *Kāṇḍa* of the third Str. the author depicts the animal sacrifices clearly. The animal sacrifices begin from this *Kāṇḍa*. And finishes this *Kāṇḍa* that they perform the rites only with the heart-spit without murmuring the *mantras*.¹⁹ According to Max Muller and

17. ‘tasy darśapūrṇamāśabhyām upavāsaḥ’ Ibid, 1.2.10

18. ‘From the A-Śrauta Sūtra 1, 3, 28 acholion; kāṭyāna Śrauta Sūtra 11, 7, 22; The SBE, Part I, p. 173

19. The Samhitā fire (literally, the fire of Samitri, who presuppose the flesh of immolated animal) is the one mentioned below in Sūtra 7th and 10th commentary. In dische studien, on X.345, ‘I touch thee Upākaromi commentary, Kāṭyāna Śrauta Sūtra. VI. 3.19; 26.

Olden Burge depict like this – “Having prepared to north of the fire the place for the *Samhitā* fire, having given drink (to the animal which he is going to sacrifice), having washed the animal, having placed it to the east (of the fire) with its face to the west, having made oblations with the two *Rikas*, ‘Agni as our messenger’ (R̥gv. 1.12.1 sequ), let him touch (the animal) from with behind with afresh branch on which there are leaves with (the formula), ‘Agreable to such and such (a deity), I touch thee’. Again there are some other systems of sacrifices. In the 12th *Kāṇḍa* of this *GS*, the author expresses that through a leaf messenger the *Caitya* or *Kaitya* offerings should be done. This *Kāṇḍa* has began by the *Sūtra* that a the *Caitya* or *Kaitya* sacrifice, one should offer a *Bali* to the *Caitya* or *Kaitya* before the *Sviṣṭakṛit* fire.²⁰ The *Kāṇḍa* full of the description of the *Caitya* or *Kaitya* sacrifice and deals with its offerings. In the *SBE*, the author and translator Maxmuller and Oldenburg, opine like this in the 1st *Mantra* or *Śrauta* “At *Caitya* or *Kaitya* sacrifice he should before the *Sviṣṭakṛit* (offerings) offer a *Bali* to the *Caitya* or *Kaitya*.”

“There seems to be no doubt that profess or Stenzler is right is giving to *Caitya* or *Kaitya* in this chapter – its ordinary meaning of religious shrine (*Denkmal*). The text shows that the *Caitya* or *Kaitya* was

20. *SBE*, Part I, p. 178

not offered like other sacrifices at the sacrificer's home, but in some cases the offerings would have to be sent, at least symbolically, to distant places. This confirms Prof. Stenzler's translation of *Kaityana* or *Caityana* by '*Kitte bhava*' and says 'if he makes a vow to a certain deity, saying 'if I obtain such and such a desire, I shall offer to thee an *Agya* sacrifice or a *ṣthalipāka* or an animal' and if he then oblations what he has wished for an performs that sacrifice to that deity, this is *Kaitya* or *Caitya* sacrifice. I do not know anything that supports this statement as to the meaning of *Kaitya* or *Caitya* sacrifice. In the thirteenth *Kāṇḍa* of the first chapter of this *GS*, depicts the rites for the embryo. The above mentioned rites are to be observed by the process which is depicted in this *Kanda* itself. In the sacred Books of the East, the author and translator write like this 'The *Upaniṣad* (treats of) the *Garbhadhāna* (i.e. the ceremonies for securing the conception of a child, and for preventing disturbances which could endanger the embryo).²¹ Again in the second *sūtra*, the author of the *SBE* writes like this 'If he does not study (that *Upaniṣad*) he should in the third

21. Quote from 1st *sūtra* – Nārāyaṇa Bhaṭṭa evidently did not know the *Upaniṣad* here referred to ; he states that it belongs to another Śākhā Comp. Prof. Max Muller's note on *Bṛhad Āraṇyaka* VI. 4, 24, (The *SBE*, Vol. XV, p. 222. - The *SBE*, Part I, p. 179.

month of her pregnancy under (the *Nakṣhatra*). *Tishya*, give to eat (to the wife) after she has fasted in curds from a cow which has a calf of the same colour (with herself), two beans and one barley grain or each handful of curds'.²²

In the fourteenth *Kāṇḍa* or *Kaṇḍikā* of the first chapter, the author of this *GS*, described the rite of parting the hair. It is stated that in the fourth month of pregnancy the parting of the hair is to be performed. In the *SBE*, Part I, the author and translator Max Muller and Oldenburg described in the third *sūtra* of this *Kāṇḍa* as 'Then he gives its place to the fire and having spread to the west of it a bull's hide with the neck to the east with the hair outside (he makes oblations), while (his wife) is sitting on the (hide) and take hold of him, with the two verses 'May Dhatri give to his worshipper', with two verses 'I invoke *Raka*' (Rgv. 11.32, 4), and with (the texts), 'Negamesha, and Prajāpati, no other one than thou' (RV. X. 121.10).²³ In the fifth *Kāṇḍa* of this *GS* the author depicted the

22. According to Nārāyana Commentator "He should give her the two beans as a symbol of the testis and the barley grains as a symbol of the penis. - The *SBE*, p. 179

23. Commentary on above chapter 8.9, regarding the two verses *dhātā dadātu dasushe*. Find in the Śāṅkh. *GS*, 1.22.7, ed. Max Muller. - The *SBE*, Part I, p. 180

birth ceremonies of a baby. The whole *Kāṇḍa* covers by the process and system of the ceremonies of the birth. In the first *sūtra* of this *Kāṇḍa* the author write the verse²⁴.

The sixteenth *Kāṇḍa* of the *AGS* deals with the ceremony of feeding the child with the solid food. In the sixth month the father should perform the *Annaprāśana* ceremony of the child.²⁵ In this *Kāṇḍa* the author describe the process and system of the ceremony. The writer of the *Manusāṃhitā* is also in same opinion with the *AGS* (MS. 11.2451, the other authors describes in the sutras are also in the same opinion including Yājñavalkya with the *AGS* in case of *Annaprāśana* ceremony. But in case of *Sūtrakara Khādira* is silent in the said ceremony (In the first *patala* of first *Khaṇḍa*, p. 375, 11 *Khaṇḍa*, p. 377). In the next *Kāṇḍa* seventeenth, we find the author describes the *Tonsure* ceremony (*Cudakarāṇa*) of the child which will performed by the guardian himself. In the seventeenth *Kāṇḍa* we find that the *Tonsure* or *Cudakarāṇa* ceremony one should

24. ‘kumaram jātām purānyairālabhātsarpirmadhuni hiranyena prāśayet/’

“pra te dadami madhuno gr̥tasya vedaṃ sabitrā prasūtaṃ maghonaṃ
āyusmangupto devatabhiḥ śataṃ jiva śarado, loke asmin//” iti

AGS, 1.1.15

25. “ṣaṣṭhe māsyannaprāśanam.” – AGS. 1.1.16

perform in the third year or in any year according to his family tradition.²⁶

Here, the author describes the process and system of the said ceremony.

The upper age limit of the *Cudākarāṇa* is of sixteen years.

The eighteen *Kāṇḍa* of the first chapter of *AGS* begins with the rite of saving the bearer is also explained.²⁷ This ceremony is like the rite of Tonsure ceremony. The author describes here the process and system of the *Godāna* ceremony clearly. Again, this ceremony includes the beard saving ceremony of the bride also. According to the *Kāṇḍas* from nineteenth to twenty second, the author depicts the initiation ceremonies in the marking of different classes of the caste.²⁸ In those *Kāṇḍas* of this *GS*, the *Brāhmaṇa* initiate in eight years, the *Kṣatriya* in eleven years, *Baiṣya* in twelve years. The author describes in those *Kāṇḍas* the process and system of the initiation and of separate process of *Daṇḍa*, *Mekhalā*, breaking the vow of initiation etc. Again in those

26. “ṛṭṭiye varṣe caulani yathākuladharmaṇa vā”. *AGS*, 1.1.17

27. ‘etena godānam’ - *AGS*, 1.1.8

28. ‘ṛtvijo vṛtvā madhuparkam āharet’. *Ibid*, 1.1.24

‘aṣṭame varṣe brāhmaṇamupānayat’, *Ibid*, 1.1.19

‘ekadaśe kṣatriyam’. *Ibid*

‘dvādaśe baiṣyam’. *Ibid*

Kāṇḍas the preceptor gives some advices which are given to his pupil (who takes initiation). Like this the description of those *Kāṇḍas* are concluded. According to the scholars Max Muller and Oldenburg the ninth and tenth sūtra of twenty-second *Kāṇḍa* describer like this or (Sir, give), *Anupravakanīya* (food).²⁹ That which he has received, he should announce to his teacher. In the twelve sūtra, the commentator comments as follows.

In the twenty-third *Kāṇḍa* of this *GS* the author states the selection of priest clearly. One should select the priests whose limbs are not defective and one eye blind. In short, the selection of the priests must be qualitative from all sides. In “*the sacred books of the East*” the author and translator Max Muller and Oldenburg write in the selection of the priests like this – “He chooses priests (for officiating a sacrifice) with neither deficient nor superfluous limbs, ‘who on the mother’s and on the father’s side’ as it has been said. Let him choose young men as officiating

29. (i) Food for the *Anupravakanīya* offering. AGS, 1.12.22,
The SBE, p.191

(ii) Śāṅkhāyana *Grihya* 11, 6, 7, Paras. GS, 11.5.8, Ibid.

(iii) The student should according to the rules for the *Pākayajñas* cooked the *Anuprakanīya* food and announce to the teacher’ in the words, “The food is cooked” , *Nārāyaṇa Commentaries*, Ibid

priests: thus (declare) some (teachers). He chooses first *Brāhmaṇ*, then the *Hotṛ*, then the *Adhvaryu*, then the *Udgātri*, or all who officiate at the *Āhina* sacrifices and at those lasting one day. The Kaushitakinas prescribe the *Sadasya* as the seventeenth, saying, “He is the looker on at the performances”. In the twenty-fourth *Kāṇḍa* of this *AGS*, the author describes the offerings of honey mixture. Here, after having chosen the priest for the sacrifice one should offer honey mixture (*madhuparkam*) to them. This *Kāṇḍa* carries the description of the process and system of the honey mixture offerings. At the end of this *Kāṇḍa* the author opines that the *Madhuparka* should not be offered without flesh.³⁰ Thus the twenty-fourth *Kāṇḍa* of the first chapter is finished.

The second chapter consists of ten *Kāṇḍas* and the author describes the *Śrāvaṇ* ceremony, *Āśvayujī* ceremony, rites of *Redescent*, rite to *Aṣṭaka*, the ceremony following the *Aṣṭakas*, mounting the chariot, (7-8 *Kāṇḍa*) examination of ground where the house is to be built, laying in of the middle post (*Bāstusāśtra* or *Bāstu-vidyā*) and lastly entering into the house. In the *SEB*, the author and the translator Max Muller and Oldenburg write like this, “This (*Aṣṭaka*) means some state to be sacred to the *visve devās*, some state to the Agni, some state to the sun, some

30. ‘namāṁso madhuparko bhavāti bhavāti’. Ibid

state to the prajāpati, some state that the night is its deity, some state that the *Nakṣatras* are, some state that the seasons are, some state that the Fathers are, some state that the cattle is.³¹

The third chapter of the *AGS* contains the twelfth *Kāṇḍas*. It begins with *Pañca Mahā-yajñas* – namely *Deva yajñas*, *Bhūta yajñas*, *Pitṛi yajñas*, *Brahma yajñas* and *Manuṣya yajñas*.³² From the two to third *Kāṇḍas*, the rules for reciting the Vedic Texts, satiating of deities, sages and *Manas*, opening the annual course of study, sacrifices for the attainment of wishes, twilight worship, eight to ten *Kāṇḍas* describe the end of studentship. After this, it means the finishing of *Brahmachārya* return home and last one is consecration of Royal armour on the eve of war respectively. In this *Adhyāya* the author of the sacred Books of the East opine.³³

31. The SBE, *AGS*, 2.12.4

32. ‘deva yajña bhūta yajña pitṛiyajña brahmayajña manuṣya yajña iti’.
AGS, 111.2.I

33. ‘... He should touch the drum with the three verses, -

‘Fill earth and heaven with the roar’ *RV*, VI. 47, 29 sequ.

With the verse, ‘shot off fall down’ (*Ibid*, 75 lb), he should shoot off the arrows’

‘Where the arrow fly’ (1.1.V.17) – this loose, he should murmur while they are fighting. Or he should teach (the king the texts mentioned) or he should teach (the king).

The SBE, Part I-III. 16 to 20.12, pp. 234-235

The fourth chapter of this *GS* holds the ninth *Kāṇḍas* and bearing the themes like this resort to Forest for curing disease – return home after cured and digging the grave, funeral procession, three-four days are of cremation and mourning, gathering bones, pacificatory rites for the living offerings to the dead, Gift to the *Brāhmaṇas* in the *piṇḍa* – sacrifice to the manes and lastly spit-ox sacrifice for propitiating Rudra. Like this the fourth chapter is ended. The sacred Books of the East write like this – “Now at a *Śrādhā* ceremony at that which is celebrated on the *parvaṇ* day, or for the attainment of special wishes, or at the *Ābhyudayikā śrādhā* (i.e. the *śrādhā* celebrated when some good luck has happened) or at the *Ekodīṣṭa Śrādhā* (the *śrādhā* directed to a single dead person).³⁴

THE COMMENTATOR OF THE *ĀŚVALĀYANA GRHYA SŪTRA*

Let us proceed to find out the commentator of the *AGS*. The scholars of East and West and the modern scholars also are of an opinion that the commentator of *AGS* is Nārāyaṇa Bhaṭṭa. According to the *R̥gvedīya Gr̥ha Sūtra's Book*, Nārāyaṇa Bhaṭṭa is the commentator & *Vṛttikara* of

34. ‘on the *Śrādhā* ceremonies in general the note on *Śāṅkhāyana GS* IV.1.1 and the quotations given there. The *Parvaṇa Śrādhā*, which is celebrated on the new moon day, is treated of by *Śāṅkhāyana* IV.1, the *Ābhyudāyika Śrādhā*, IV. SBE, Part I, *AGS*, p. 205

AGS & A. Śrauta Sūtra and it is stated as “*tatprasādāt mayedanīm kriyate vrittir idr̥śī. nārāyaṇa gargaṇa nārasinghasya sunerna*’. On the other hand Naidhruva Nārāyaṇa is the son of Divākara Bhatta. At the end it is stated ‘*divākara dvija bar̥ṣāsūna naidhruben vai. nārāyaṇen vipreṇa krityam̐ vrittir idriśī*.’ It is from the *R̥gvedīya Gr̥hya Sūtra* (p. 1213), the author of this Grantha is Dr. Amar Kr. Chattopadhyaya. In the comment of Prof. Oldenburg opines his opinion that in the *AGS* and the *Sāmbayana GS* which they describe the Tarpaṇa ceremony. So, in the ‘India in Vedic *Kalpasūtras* Ram Gopal, the author, opines that “Further, the scholar Oldenburg mentions in this connection a *karikā* given by Nārāyaṇa in the commentary on the Śāṅkhāyana *GS* 1.1.10 (p. 20).” Nārāyaṇa the commentator in the opening verse of his *vritti* the commentator refers to Devasvamin as his predecessor in the field whose comprehensive *bhāṣya* he has utilized in his *Vritti*. The statement is repeated in the last colophon (p. 143) which sheds light also on his parentage and caste. Nārāyaṇa calls himself *Naidhruva*. His father’s name was Divākara. He was *Brāhmaṇa* by caste. The *Vritti* gives no more informations about Nārāyaṇa, the commentator of *AGS*. But Naidhruva Nārāyaṇa should be confused with Gargya Nārāyaṇa, the commentator of *AGS*. Both are distinct persons. Gargya Nārāyaṇa is the son of Nārasimha, Naidhruva Nārāyaṇa is the son of Divākara. It is written by Dr. Narendra Nath Sharma and forwarded

by Dr. Satya Vrata Sastri. Hence we come to the conclusion with the East and West and with the modern scholars that Nārāyaṇa Bhaṭṭa is the distinct commentator of the *AGS*.

CHAPTER II

SAMṢKĀRAS IN THE ĀŚVALĀYANA GRHYA SŪTRA

A NOTE ON THE *SAMṢKĀRAS*

The word ‘*Samṣkāra*’ as the sūtras mean consecration by fire; again the very word ‘*Samṣkāra*’ carries the meaning proper clean, to repair, to improve to reform. The actual meaning of the said word is purification, one of the ten purificatory rites or sacraments prescribe for the first three classes of the Hindus, the act of repairing or improving remembrance, the instinct of animals. The derivation of word is $\sqrt{\text{saṃt/kr}}$ + *ghayañ pratyaya* = *saṃskāra*. In course of time ‘the *Samṣkāra* grew up and ripened in moral virtues’ in all the *Grhya Sūtra* (GS) of all the Vedas and the fruit of the *Samṣkāras* became rich not only in the material content but also in the growth of moral character that helps in the right formation and development of his personality. In the *Āśvalāyana Grhya Sūtra* (AGS), we find the same development of the *Samṣkāras* in internal side. Although it is impossible to ascertain that all the rites mentioned in the GSS in connection with the *Samṣkāras* (ceremonies) scrupulously followed without any alteration or omission and that the existing GSS faithfully record all the rites or *Samṣkāras* performed during their times, from the description a fairly clear knowledge of the performance of these

Sam̐skāras can be construed. The period in which the *GSS* were composed extends over several hundred years approximately from 600 B.C. up to 100 B.C. and some *GSS* were in a still latter period. Among these *GSS* some are written in a still latter period, and so some were latter than others. Thus it is possible to state that while mentioning the subject matter of different *samskaras*, some *GSS* might have used other earlier *GSS* or at least known them. The study on the subject matter in these manuals regarding injunctions, mantras, options and motivations etc., reveal that in certain aspects of these rites which are performed in the *Sam̐skāras* (ceremonies) all the manuals agree among themselves but in other aspects particularly in the minute details or the rites performed in the *Sam̐skāras* etc. they differ sharply. Thus just as the agreements among these texts suggest the standardization of different rites in the *Sam̐skāras* (ceremonies) in the period of *GSS*, their differences indicate the divergence of every individual sutras school from that of others and thus justify their separate identity. Hence, for a more proper study of the development of these rites performed in the *Sam̐skāras* and the interaction between one school and another study of these *Sam̐skāras* in each Vedic school in comparison with others is essential. For this purpose, each school with its *Sutra texts* can be considered as an unit. Many schools also have the *pariśiṣṭas* the commentaries and *prayoga* texts which were

composed to facilitate the performances of the *Samṣkāras* in different period of history. The *pariśiṣṭas* and *prayogas* admit the injunction of the Sutra text and add more freely than the commentators the new development which seems to have been already in vogue. Thus these texts bridge the ever increasing differences between the rigid rules of the *Sutra-texts* and the ever changing tradition. The new developments in connection with the performances of different *Samṣkāras* prescribed in the *Śrauta Sūtra* (SS) and GSS are recorded in these texts so that they may not fall out of use. If the *prayogas* and the *pariśiṣṭas* are more sensitive to the popular tradition, the commentaries are faithful to their Sutra-texts. They, however, leave no opportunity where it is possible to interpret their *Sūtra-text* in a sense closer to the popular tradition.

Therefore, the internal development of these *Samṣkāras* or rites (ceremonies) as revealed in the modification of the rites and addition of new rites one after another in the subsequent secondary-texts indicate lost links in the process of evolution of these rites – *Samṣkāras* – ceremonies from the *Sūtra* period to that of the present age. It is, however, a matter of regret that such an investigation of these rites – *Samṣkāras* – ceremonies have not yet been undertaken in case of most of the Vedic schools in spite of availability of sufficient materials.

**GRHYA RITUALS IN THE ĀŚVALĀYANA GRHYA SŪTRA, THE RELATION
OF THE ĀŚVALĀYANA GRHYA SŪTRA WITH OTHER GRHYA SŪTRAS AND
WITH THE SŪLVA SŪTRAS AND WITH PARĀŚARASMṚTI AND SMṚTI
ŚĀŚTRAS**

In the *Samṣkāras* of the *AGS*, we shall have to observe the other *GSS* as *AGS* and Śaunaka, *GS*, *AGS*, and *Kauṣitakī G.S.*, *AGS* and *Gobhila GS*, *AGS* and *Jaimini GS*, *AGS* and *Baudhāyana GS*, *AGS* and *Bṛhadwāja GS*, *AGS* and *Mānava GS*, *AGS* and *Pāraṣkara GS*, *AGS* and *Baṛāṇi GS*, *AGS* and *Āpastambha GS*, *AGS* and *Hiraṇyakeṣi GS*, and some other *GSS* which are not yet published. But, there is an interrelations and differences also in some rites and *Samṣkāras*. But our topic is the *Samṣkāras* of *AGS* which are as (i) marriage (ii) *internal Samṣkāras*, (a) *Garbhadhāna Samṣkāras*, (b) *Puṁṣabana Samṣkāras*, (c) *Seemantonyano Samṣkāras*, (d) *Jātakarma Samṣkāras*, (e) *Nāmakarāṇa Samṣkāras* (f) *Annaprāsana Samṣkāras*, (g) *Cuḍākarana (Caula) Samṣkāras*, (h) *Upanayana Samṣkāras*, (i) *Vedārabha Samṣkāras*, (j) *Samāvartana Samṣkāras*, (k) others. Again we proceed to *Grhya* rituals of the *AGS* and we find the (a) *Chaitra* ritual, (b) *Śrāvaṇa* ritual, (c) *Ashvajuji* ritual, (d) *Aṣṭaka* ritual, (e) *Pinḍya pitri yajña* ritual, (f) five sacrifices rituals. All the above cited performances are included in the *Samṣkāras* as because the *Gāṛpatyāgni* and oblations of the deities purified the whole activities of the *AGS* and of all *Gr.Ss* texts.

(i) Marriage

If we go through the marriage, we find that the four *ajys* should offer to the respective deities (*AGS* 1.3.4). We have cited the subject marriage in the fourth *Kāṇḍa* of introduction. According to the *AGS* the marriage, *Annaprāsana*, *Sudākarāṇa*, *Upanayana*, and *Godāna* should be preferred on the northern direction of the Sun and *Śuklapakṣa* and *Śubha Naikṣatra*,¹ those ceremonies including *Vivāha* let him sacrifices four *Ājyas* oblations with the three verse – ‘Agni they purifies life’ (*Rgv.* IX.66., 10 sequences) and with (the one verse), ‘prajapati, no other one than’ thou (*RV.X.* 121.10), or with the *Vyāhrtis*. According to some teachers, the one and the other, no such (oblations), according to some (teachers). At the marriage the fourth oblation with the verse ‘Thou (O Agni) art Aryan towards the girls’ (*RV.V.3.2*).² After finishing the marriage the bride started his journey to his own home. In case of same

1. ‘udgāyana āpūryamānapakshe kalyāne nakṣhetra caula
karmopanayanagodāna vivāh’, *AGS*, 1.4.1.

2. *SEB*, p. 164

village yet he had to utter the *mantra*.³ After this ‘when he has fulfilled (the *Bratas*) observances (and has had intercourse with his wife), he should give the bride’s shift to (the *Brāhmaṇa*) who knows the Sūrya Prymn (RV.X. 85), and offer the food to the *Brāhmaṇas*. Then he should cause them to pronounce auspicious words.’⁴ After this from the time of marriage both of them has to observe some systems by which they have offered oblations to the *Gṛhya* Agni regularly. Again the ‘*Homa* to Agni’ will have to done, before this performance they should enter into the house. But, some teachers opine that the female has no right to pronounce the Vedic mantras, on the other hand some teachers opine that the female has to restriction for the pronunciations of the Vedic *mantras*. After this the bride-groom observes a ‘*sthāsipāka parvaṇa*’ by some rules and regulations (*RVGS*, p. 20). Again the bride-groom has to observe some functions to satisfy the all deities. These all functions have some rules and regulations which are to be observed by them strictly. Thus the bride-groom performs the oblations of every parts of body and they will settle as a husband and wife (*Gārhastya jivana*) as a man of the society.

3. ‘prayāṇa upapadyamāne pūṣātveto nayatu hastagrihya’ iti, jānamā-rohayet, *AGS*, 1.8, RV.X. 85, 26

4. In case of twelve mantra, *Śāṅkhāyana Gṛhya Sūtra*, 1.14.12,

SEB, pp. 171-172.

After this the ‘*sthālipāka parvaṇa*’ is to be done.⁵ And again, the husband and wife should be done the ceremony *sthālipāka* according to the *AGS*. And then they should observe the ‘*paśūkalpaḥ*’ in which both the couple after bathing and completed the ‘*Samitrāgni*’ in the northern direction touching the ‘*Paśū*’ stand at the east and directed to the west after uttering the two mantras they will offer ‘*Āhuti*’ after touching the ‘*pasu*’ at his tail part.⁶ But in the case of *Pāraṣkara GS* it is different to some extent from the *AGS*. Whatever that may be in the twelve *Khāṇḍa* of the *AGS* prescribes the ‘*caitya yajña*,’⁷ in which the ‘*Balim*’ is to be done. These are the systems of the husband and wife should be observed after their couple life. And, after this, the “*Garbhalambhanam*’.⁸ In this *Khaṇḍa* after ‘*Garbhalambhanam*’ the issue should not be destroyed *puṁṣabanaṁ* and ‘*anabalobhanam*’ ceremonies is to be performed by the couple, which are prescribed by the ‘*Brhadāranyaka Upaniṣad*’. ‘If he does not study (that *upaniṣad*) he should in the third month of her

5. ‘*atha pārvaṇaḥ sthālipāka*’, *AGS*, 1.10.1, *RVGS*

6. ‘*paśūkalpaḥ*’, *AGS*, 1.11.1, *RVGS*

7. ‘*caitya yajña prāk sviṣṭkṛitaścaityāya balim haret*’, *AGS*, 1.12.1

8. ‘*upanaṣadī garbhalambhanam puṁṣabanaṁ anavalobhañś ca*’

AGS, 1.13.1

pregnancy under (the *Nakṣatra*) *Tishya*, give to eat (to the wife)’⁹ after she has fasted, in curds from a cow which has calf of the same colour (with herself) two beans and one barley grain for each handful of curds. And lastly¹⁰ ‘having sacrificed mess of cooked food sacred to *prajāpati*’, he should touch the place of her heart with the verse, ‘what is hidden, O thou whose hair is well parted, in thy heart, in ‘*prajāpati*’ that I know; such is my belief. May I not fall into distress that comes from sons’, according to the *AGS*. In the fourth month of pregnancy the *simantonnyana* or parting of the hair is performed.¹¹ But in case of *Yājñavalkya Smṛtis* differed from the *AGS*.¹² According to *Yājñavalkya* at the sixth or eight¹³ month of *Garbhadhāraṇa*, the *simantonnyana* ceremony is to be performed.¹⁴ Like this, there are some systems which are to be observed by the female and husband after *Garbhadhāraṇa* in the *simantonnyana* ceremony.

9. SBE (Part I, Vol. 29), p. 179

10. MLBD, SEB, p. 180, AGS, 1.13.1

11. *pāraṣkara gr̥hya sūtra* by Haridatta Śāstrī, SEB, p. 180

12. SEB, p. 180, ‘*caturthamāse simanoyannaṁ*’, AGS, 1.14.1

13. ‘*garbhadhāna samṛtou puṁsaḥ sabanaṁ*’ *spandanātur, ṣaṣṭhasthame vā simantomāsyate jāta karma ca*’, *ibid*, 7.11.2

14. SEB, pp. 182-183, AGS, 1.15.10

The *simantonnayana* and other rites while performing' one can followed the injunctions mentioned in other schools, but it should be seen that no injunction of one's own text is violated. The performer of the school is not accepted to know the details mentioned in the texts of other Vedic schools. The *pūrvapakṣa* argues that while interpreting the sutras one should first trace the indications of such interpretations in the Sūtra-texts itself be for citing the injunction mentioned in other texts (from the child ceremony, p. 14).

Jātakarma and Nāmakaraṇa

After the child is born, the *saṁśkara* or ceremony is to be performed by his father, which is known as *Jātakarma* and *Nāmakaraṇa* ceremony. According to the AGS '*Kumāragrahaṇam Kumarinibrtyārtham*' (AGS i.15.12), Again 'In the *Sacred Books of the East*', when a son is born, (the father) should touch in front of other people, give him to eat from gold (i.e. from a golden vessel or with a golden spoon) butter and honey with which he has ground gold (- dust), with (the verse), 'I administer thee the wisdom (Veda) of honey, of ghee, raised by Savitri the bountiful. Long-living protected by the gods, live a hundred autumns in this world'. Approaching (his mouth) to (the child's) to ears he murmurs the production the production of intelligence. 'Intelligence may give to

thee god Savitri, intelligence may give the goddess Saraswati, and intelligence may give to the two-divine Asvins, wreathed with lotus.’

He touches (the child’s) two soldiers with (the verse) ‘Be a stone, be an axe, be inseparable gold. Thou indeed art the Veda called son, so ‘Indra, gives the best treasures’ (RV. 11.21, 6). ‘Bestow on us, O bountiful one, O speedy one’ (RV 11.36, 10). And let them give him a name beginning with a sonant, with a semivowel in it, with *viṣargaḥ* at its end consisting of two syllables, or of four syllables of two syllables, if he is desirous of holy luster, but in every case with an even, number (of syllables) for men an even for women’. And the father and mother find out a name of the child (such as that due to *Ākāra* a ceremony of the initiation) which name will be known by his father and mother only till his initiation, when the father returns from a journey the father embraces his son’s head and murmurs mantras – ‘From limb by limb thou art produced, out of the heart thou art born. There indeed art the self called son; so live a hundred autumns’, thus he kisses him three times on his head. The rite is to be performed (without *mantra*) in case of girl child.¹⁵ Thus the *Jātakavya* is to be finished in the *AGS*. In case of the other *Grhya Sūtra texts* it may be differed to some extent *Grhya Sūtra texts* to *GS texts*.

15. Ibid, SEB, pp. 182-83 *AGS*, 1.15.10

Annaprāśana

In the sixth month of the child the *Annaprāśana Saṁskāra* (i.e. the first feeding of solid food) is to be performed by father and mother of the son.¹⁶ ‘Goat’s flesh, if he is desirous of nourishment’, ‘Flesh of partridge, if desirous of holy lustre’, ‘boil rice with ghee, if desirous of splendour’. Such food, mixed with curds, honey and ghee he should give to the child or son to eat with the verse ‘lord of food, give us food painless and strong, bring forward, the giver, bestow power on us, on men and animals’.¹⁷ In case of a girl without mantras is to be performed the ceremony.

Caula or Cūḍākarāṇa Karma

‘*Triṭīye* verse (in the third year) *Caulam* or *Cūḍākarāṇa yathākuladhīarmavā*’ (AGS, 1.1.17), some of the people perform this ceremony or *saṁskāra* at the time of *upanayana* respectively. First ‘*caulakakarman*’ and after this the *upanayana* on the same day, according to the *Pāraṣkara Gṛhya Sūtra* (PGS), ‘*saṁvatsa rikasya cūḍākarmaṇam, tritiye vapratihate*’, ‘*sodaśavarṣasya keśantaḥ*’, *yathā mangalaṁ vā sarveṣāṁ*’ (as PGS, 2 *Kaṇḍikā* 1.3.2’. In course of Yājñavalkya (YV) he

16. ‘*ṣaṣṭhe māse annaprāśanam*’, AGS, 1.16.1

17. SEB, p. 183, AGS, 1.16. 1 to 6.

himself opines that ‘*pratirvedaṁ brahmacāryaṁ dvādaśabdāni pañca vā : Grahaṇārtikemitye keśānta caiva ṣoḍośe*’ (YV. 2 *grahamacarya* 1.16.2). According to YV “*cuḍākaraṇaṁ karma dwijātināṁ sarvesāmeva dharmā-tāḥ / prathameabde tritīye vā kartyabyaṁ śrūticodanāt //*” *śrūticodanāt* ‘*yatra vānāḥ saṁpatanti kumāra viśikhā vā*’. And the same author says the mantras – ‘*tritīye varṣe caulaṁ yathākula dharmavā*’ in case of *Manu Smṛti* (MS) (2.35.2), in the Sacred Books of the East opines as AGS, ‘In the third year the *kula* (i.e. the tonsure (*caulakarma*) of the childhood) or according to the custom of the family (should be done). To the north of the Fire he places vessels which are filled respectively, with rice, barley, beans, and sesamum seeds. To the west of the (boy) for whom the ceremony shall be performed, in his mother’s lap, bull dung in a new vessel, and sami leaves are placed. The father is seated to the south of the mother holding twenty-one bunches of *Kuśa* grass or the *Brahmana* should holds them. In the sixth mantra – ‘To the west of (the body) for whom the ceremony is to be performed, (the father) stations himself and pours cold and warm water together with the word ‘with warm water a *vayu* come hither’.’ After taking that (water) and fresh butter, or (some) drops of curds, he three times moistens (the boy’s) head from the left to the right with the formula – ‘May Aditya cut the hair; may the waters moisten for vigour’. And then after, into right part (of the hair he puts

each time three Kuṣa bunches, with points towards (the boy) himself with (the words), ‘Herb! protest him. Again, with the words – ‘Axe! Do not harm to him. And after this cuts the hair uttering with the verse ‘The razor with which in the beginning Sabitri the knowing one has shaved the beard king Soma and of Varuṇa, with that, ye Brāhmaṇas, save now his hair, that he may be blessed with long life, with old age’. And then after each time he has cut, the hair with the points to the east together with Sami leaves to the mother, she puts them down on the bull-dung. After this – what Dhātṛai has shaven the head of Bṛhaspati, Agni, Indra, for the sake of long life, of glory and of welfare’ – thus a second time. And after this, for the third time also he should do the same. Thus, three times on the left side of the head. In the sixteenth *Mantras*, we find ‘Let him wipe of the edge of the razor with (the words), if thou shaves as a shaver, his hair with the razor, the wounding the well shaped, purify his head, but do not take away his life’. And in the next mantra the author Max Muller opines – ‘Let him give order to the barber with lukewarm water doing what has to be done with water, without doing harm to him, arrange his hair well’. And lastly let him have the arrangement of the hair made according to the custom of his family.¹⁸ According to *Kuladharmā* one can be accepted one

18. SEB, p. 185, AGS, 1.17, 1-19; RVGS, 1.17, 1 – 19.

Śikhā, and some one may keep three *Śikhās* and some one may keep the five *Śikhās* – some one keeps in the front side of the head and some one may keep in the back side of the head. In case of a girl the ceremony should be observed without *Mantras*. And after finishing the *Coulakarma* the *Godānakarmaṇa* is to be done by the boy for the declaration of beard shaving ceremony. It should be done in the sixteenth years of the child by help of mantras put the word ‘beard here the cow they moisten the beard with the mantra ‘purify his head and his face, but do not take away his life.’ Again in this system the priest give the order to arrange ‘cow’ in the particular system and Barber will have to arrange accordingly. And then, the donor of ‘cow’ after bathing and observing ‘*Brata*’, he requests his *Ācārya* – ‘This is Ox and cow’ which will give offer or *Dakṣiṇā*. After the *karmaṇa*, the *Ācāryya* advised him to observe the ‘*Brata*’ for one year. This *karmaṇa* is like the *Caula Karmaṇa*.¹⁹

Upanayana

At the age of eight years the *Brāhmaṇa* should perform the *Upanayana Saṁskāra*, or from the time of pregnancy. In case of *Kṣhatrīa* at the age of eleventh years *Upanayana* ceremony or *saṁskāra* is to be performed. And the *Baiśhya* is to perform the *Upanayana saṁskāra* at the

19. RVGS, AGS, 1.1.18, 1 to 8th mantra

age of twelve years. Up to the sixteenth years the age of the *Upanayana* of *Brāhmaṇa* is not to be upper age limitation. In the *AGS* write – ‘*aṣṭame varṣe brāhmaṇam upanayet, garbhāṣṭame vā, ekādaśe kṣhatrīyam, dvādaśe vaiśyam, a soḍaśyād brāhmaṇasyānātītaḥ kālah. A dvābimset kṣhatrīya-sya caturviṃśād baiśyasyāt urdham patitāsāvitrika bhabanti*’.²⁰

The *Upanayana Saṁskāra* or ceremony is to perform of the child from eight years to sixteen years including the pregnancy if the father and mother wants to accept the time before the birth of the child in case of *Brāhmaṇa*, in case of *Kṣhatrīya* eleventh year to twenty second years and in case of *Vaiśhya* twelve years to twenty-four years upper age limit. And after that time is over, they become *patitasāvitrikā* (i.e. lost their right of learning the savitri). No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with

20. (i) Ibid.

(ii) It is the same age according to PGS, II Kāṇḍa, 11 Kāṇḍa:
PGS, 2.1 to 3.2

(iii) In the case of Manu Smṛti (MS) Adhīya-2, Ślok No. 36, 27 and 38 is the same with AGS

(iv) But in the case of Yājñavalkya Smṛti (YS) it is different to some extent, śloka 37. And after this, “the urdha age limitation one should fallen in savitripatita vraty vratyasamādr̥teritoḥ”

them. If the youth is to be initiated he must be arranged all the garments which has not yet be washed or put on an antelope-skin or garments should be reddish-yellow one in case of *Brāhmaṇa*, in case of *Kṣhatriya* put on the skin of a spotted deer or light red one garments will be yellow one. The girdles or *mekhalās* are : made of *Munja* grass that of a *Brāhmaṇa*, a bow string in case of *Kṣhatriya* and in case of *Vaiśhya* put on woolen garment. And in case of *Daṇḍas* or staffs are : a *palāśa* wood in case of *Brāhmaṇa*, in case of *Kṣhatriya* *Dambaru* or *Udambara* wood, and in case of *Vaiśhya* of *Vilva* wood. In the case of height of the staffs or *Daṇḍas* are, that of *Brāhmaṇa* up to the head or hair that of *Kṣhatriya* up to the fore-head and in case of *Vaiśhya* up to the *Nāṣikā* or nose limit.²¹

The *AGS* again comments – ‘*sarve vā sarveṣām* (*RVGS*, 1.10.20). It means all the staffs are to be used by all men of all castes. After the *saṁskāra* or ceremony begins the study takes hold of the teacher, the teacher sacrifices and then stations himself to the north of the fire with his face turned to the east. To the east of the fire, with his face to the west the other one. The teacher then fills the two hollows of his own and the

21. *palāśo brāhmaṇasya audambarah kṣhtriyasya vilvo baiśyasya, keśasaṁmito brāhmaṇasya lalāta saṁmitah kṣhatriyasya, pranasammito vaiśyasya.* - *AGS*, 1.19.13

student's and joined hands with water and with the verse, "That we choose Savitri (RV.V. 82.1) - he makes with the full (hollow of) his (i.e. the students hands). Having thus poured over his hands, he should with his own hand seize his (i.e. the student's) hand together with the thumb, with the formula, "By the impulse of the god Sabitri with the arms of the two Asvins, with Pusana's hands'. It seize thy hand with the words, Savitri has seized thy hand, a second time with the words, 'Again is thy teacher' a third time. And he should cause him to look at the Sun while the teacher says, 'God Savitri, this is thy *Brahmacarin*'; protect him; may he not die'. And further the teacher says, 'whose *Brahmacāriṇ* art thou? The *Brahmacāriṇ* art thou, who does initiate thee and whom do does he initiate? To whom shall I give the in charge'? With the half verse, a youth well attained, dressed, came hither' (RV.III.8.4) he should cause him to turn round from the left to the right. Reaching with his two hands over his (i.e. the student's) shoulders (the teacher) should touch the place of his heart with the following (half verse). Having wiped the ground round the Fire the student should put on a piece of wood silently. 'Silence, indeed is what belongs to prajapati. The student becomes belonging to prajāpati' – this is understood (in the *Śruti*). Some do this with a *Mantra*: "To Agni I have brought a piece of wood to the great *Gatavedas*. O Agni; through the Brahman may we increased thou, *svāha* !' Having put the fuel on the fire

and having touched the fire he three times wipes of his face with the words, 'with splendour I anoint myself'. 'For with splendour' does he anoint himself' – this is understood (in the *Śruti*). 'On me may Agni bestow insight, on me offspring, on me splendour on me may Indra bestow insight, on me offspring, on me vadiance'. 'What they splendour is Agni, may I there by become vigorous resplendent what they vigour is, Agni, may I thereby become vigorous. What hey consuming power is, Agni may, there by obtain consuming power' – with these formulas he should approach the fire, bend his knee, embrace the teacher's feet, and say to him 'Recite Sir ! The Savitri, Sir Recite! Seizing with the student's garment and with his own hands the student's hands the teacher recites the Savitri, firstly *pāda* by *pāda*, then hemistich, and finally the whole verse. He should make him recite he Savitri as far as he is able on the place of his the student's heart the teacher lays his hand with the fingers upwards with the formula 'In to my will I take thy heart after my mind shall thy mind follow; in my word thou shall rejoice with all thy will; may *Br̥haspati* join thee to me'. After this the student has to observe a *Brahmacāriṇ vrata* having tide the girdle round him and given him the staff, he should impose the observance of the *Brahmacāriṇ* on him with the words, 'A *Brahmacāriṇ* thou art, eat water, do the service, and do not sleep in the day time. Devoted to the teacher - study the *Veda*. This

Brahmacāriṇ vrata observes for three days or according to the *GS* texts *Sākhā* in every *Sākhā* of the each *GS* texts. At the finishing time of the *Homa* of the *Upanayana* the student is suggested by the teacher to beg the Anna from mother three times saying the verse, ‘*ma viksyam dehi*’. And then father and mother return back to the student saying the word, ‘*aham adhyāpayāmitvam*’. Like this the student should be returned back to the house. And finishing the *upanayana*, the *Brahmacāriṇ vrata* ended after three days of observations by system of the *GS* of own *Sākhā*. Perhaps the *Brahmacāriṇ vrata* is the symbol of vedārambha.²² However, that may be ‘The *APGS* (IV. 10.18) and the *Khādīya Gr̥ha Sūtra* (*Kh.G.S.*) (II. 4.8-10) agree with the *AGS* in prescribing this rite to be performed on the northern side of the fire and the *KhGS* also mentions that the student should face of the west but the other texts do not specify the direction to which the teacher should face. The *SGS* (11.1.28-2.4), the *Kou.G.S.* (11.1.28; 2.1), the *Bha.GS* (1.7), and the *GGs* (11.10. 15-16) also prescribe that the teacher and the student should look to the east and the west side respectively, but the other texts differ from the *AGS* in prescribing that

22. (i) SEB’s – *AGS-Kaṇḍikā*, 19, 20, 21, pp. 187-190

(ii) *AGS* of *RVGS*, pp. 41-46

AGS, 19, 20 and 21 *Khaṇḍas* of first chapter, pp. 43 – 48

this rite should be performed to the west of the fire. In prescribing that the hands of the student should be touched thrice, the *AGS* is peculiar one (The thesis a vertical study of the child ceremonies in the *AGS*, (author is Dr. Ram Hit Tripathi, and from the *Upanayana* chapter pages no 126). After finishing the *Brahmacāriṇ Vrata* of the *upanayana* ceremony the student should obey the rules and regulations of the ceremony in his whole (i.e. *trisandhya Gāyatrī Mantras*, bathing in the early in the morning, respected duties for his preceptor, family, society etc) life. The *upanayana* ceremony is centralized by the mantras of Sabitri (savita or sun) and for that cause Sabitri *Mantras* should be performed by the observer of the ceremony for getting energy or ‘*Tezaḥ*’ from the Savitri God and as for example in the *PGS* 11. *Kaṇḍikā* cited the holding *yajñbrataṁ* saying the mantra ‘*yajñapabitaṁ paramaṁ patraṁ prajāpaterjat sahaḥ purastat Āyusyaṁgrayaṁ pratimun cani śubhraṁ yajñaoabitaṁ valamastu Tezaḥ*’, by the two Pandits Karko Padhyaya in *Vaskdeva Dikṣita*, in the page no 121’. It is clear that for the energy getting we observe the *upanayana* or *dwijānma* ceremony, for which one should be *saṁskāra*,

Vedārambha

A student should observe a ‘*vrata*’ of ‘*Brahmacārya*’ at the time of ‘*Vedārambha*’ or ‘*Vedādhyaṇa*’. This view is carried in *GS* texts

in every *sakha*. ‘*dvādaśa varṣāni vedabrahmacāryam*’ according to the *AGS* 1.3.20. A student should observe his ‘*Brahmacārya*’ with a procedure that he should wear a ‘*Mekhalā*’ and with a ‘*Danda*’ and then he is to be the system of ‘*vedādhayana*’. After this the teacher or *Ācārya* will give him advice.²³ The *Āśvalāyana sākḥā* maintains that for the ‘*Adhayana*’ of Veda – ‘*dvādaśa varṣāni vedavrahmacāryam*’ which is cited above. After he *Upanayana* this *Brahmacārya* – *vedādhayana* is able by a student of the Vedic periods in the 20th *Kaṇḍikā* of the *AGS*. At the beginning of the *Vedādhayana* the teacher with handful of water offers to the students with the formula ‘By the impulse of the God Sabitri with the arms of the two Asvins, with pūṣāna’s hands, I seize thy hand’. And then the teacher should do their own ‘*karma*’ according to the prescribed form (AGS 1.9-10.20 accordingly (The *Sacred Books of the East* – by Max Mullar & Oldenbarg, p. 180). After this the student should wipe the ground round the fire and he should put a piece of wood silently, ‘silence indeed is what belongs to prājapati!’. The student becomes belonging to

23. ‘*Brahmacāryapośān karma kuru divā mā svapsirācāryādhino vedamadhiśva*’ iti, AGS. 1.22.2

prajāpati', this is understood according to the *Śruti*.²⁴

The *Manusmṛti* is also the same opinion. At the time of Vedārambha, the author of *Manusmṛti* says 'from the time of *adhayana* or vedārambha, the student must follow some prescribed rules until completed his *Siksha* or Education, i.e. he should take the light food, sleeping on the earth three nights or one year, he should be obedient to the *Ācārya*, he should give up the fatty food, collect the *samidha* for evening and morning for *Homāgni*, he must control his *Indriyas*, well behaved and

24. The wiping of the ground the fire is compared with the chapter of *Śāṅkhāyana GS* 1.7.11. Nārāyaṇa here has the following remarks, which I can scarcely believe to express the real meaning of the Sutra: Here the wiping of the ground round the fire is out of place, because the Samskaras for the fire have already been performed. As to what, it should be observed that the wiping is mentioned here in order that, when fuel is put on the fire in the evening and the morning the sprinkling of water and the wiping may be performed'. But on this occasion (at the Upanayana) the student does not perform, the wiping, & C and silent puts a piece of wood on that fire.'

SEB., p. 189

politeness is his another criteria, he should beg the food for him and *Ācārya*, he should give up his laziness, he should cooked the food for him and his *Ācārya*, so the author of *Manusmṛti* opines in the 65 to 70 *śloka*s in his *smṛti* and 73 *śloka*s of second *adhyaya*.²⁵ Not only he cited *Karmas* but some other *Karmas* which are related to the Veda study, according to the *AGS* also.

According to Yājñavalkya “*yajñānām tapasam caiva śubhanam caiva karmaṇām, veda eva dvijātinām niśreyasakaraḥ paraḥ*”. At the time of *vedārambha* or *vedadhyayana* the student should study the *Śrauta smartanām* and *tapasam* thoroughly at the time of *Brahmacārya*.²⁶ In the *Yājñavalkya smṛti*, the time of the *Vedādhayana* is connected with the time of *Upanayana*. Same case of in the *Manusmṛti* also. In the *AGS* and we find the procedure of *Vedādhayana* has already been discussed. The procedure of *Upanayana* and *vedādhayana* is same from the time of

25. ‘*adhyesyamāṇstvacānto yathā śāstramudangmukhaḥ /
brahmāṇjalikritoadhyāpyo laghuvāṣa jitendriya // MS, 2/70SL
brahmārambha abasāne ca padau grāhyau guroḥ sad /
samhatya hastavadhyeayāms hi brahmāṇjalee smritaḥ // Ibid, 2/71
adhyesyamānam tu gururnityakālamtandritaḥ /
adiṣva bho iti brūyādbiramasti tvaitiv cāramet// Ibid, 2/73*

26. Y.S. Brahmacārin – 2 chapter, Ācārya adhyaya, Sl. No. 40, p. 12

Brahmacārya vrata in the maximum theories. So, the *AGS* in its 21st *Kaṇḍikā* opines that.²⁷ It means by the help of this *mantra* the student expresses his willingness for the collection of the *saṁidhā* tree for the oblation of the Agni. Again, the *AGS* 1.3.21 *mantra* says 'egasā hyevāṁmanam – samānaktiti vijñāyate'. It is known from the *Śruti* that with the help of blood the student may do to 'lepaka' in his body. In the case of increasing intelligence, the student prays to the Agni 'to give him talent, prajna and energy' (*AGS*. 1.4.21) etc. Having finished this the *Brahmacārin* with his dress holding the two hands of his teacher utters the *Savitri Rik* separately in every 'caraṇa' or half 'caraṇ' in order to give the lesson of *Savitri Rik*. And then, on the place of student, heart (the teacher) lays his hand with the fingers upwards, with the formula; 'In to my while I take thy heart; after my mind shall thy mind follow; in my word' thou shall rejoice with all thy will may *Brihaspati* join thee to me²⁸, with the *Mekhalā* and *Daṇḍa* given to the 'Śiśya', the teacher gives him advices with words, - 'A *Brahmacārin* thou art, drink water. Do the service. Do not sleep in the day time. Devoted to the teacher, study the Veda'. And

27. 'mantreṇa haikēagnaye samidhamaharsāmbrihate jātavedasa, tayā tvamagnevardhasva samidhe brāhmaṇa wayam svāhā iti',

AGS, 1.21.1

28. *AGS*, 1.21.7 as quoted in the *SBE*, p. 190

then twelve years lasts the *Brahmacārya* for each *Veda* or until he has learnt the *Veda*. Let him put fuel on the fire in the evening and in the morning. Let him first beg a man who will not refuse (male and may be female one). All the time of begging he should use the words, 'Sir! Give food! Or Sir, give *Anupravacaṇīya* food'. After begging which he has received he should announce to his teacher, and then he should stand the rest of the day. After sun-set the student should cook the *Brahmaudana* (or boil rice with which the *Brahmaṇas* are to be fed) for the *Anupravacaṇīya* sacrifice which he has to be performed after a part of *Veda* has been studied and should announce to the teacher 'It is ready'.²⁹ The teacher should sacrifice while the student takes hold on him, with the verse, 'The wonderful Lord of the abode' (*RV.* 1.18.6). And second time with the *Savitri*. And whatever else has been studied after words. A third time to the *Rsis*. A fourth time the oblation to Agni *Sviṣṭakṛt*. These are the rules for the student before finishing his study.

29. The student should according to the rules of *Pākayajñas* cook the *Anupravacaṇīya* food and announce it to the teacher in the words. 'The food is cooked' – *Nārāyaṇa*
And in the tenth mantra of twenty second *kaṇḍikā* of the first chapter, the same *mantras* are to be seen in the *Śāṅkhāyana Grhy Sūtra* 11.6.7; *Pāraṣkara GS*, 11.5, 8.

***Samāvartana* (convocation)**

After giving food to the *Brāhmaṇas* the student should cause them to pronounce the end of the Veda (study).³⁰ From that time the student should eat no saline food, he should observe chastity, and should sleep on the ground for three nights, or twelve nights or for one year. When he fulfills those observances the teacher performs for student the ‘production of intelligence in the following way – while the student toward an unobjectionable direction of the horizon sprinkles thrice water from left to right with a water pot round a *palasa* tree with one root, or round the *kusa* bunch (if there is no *palāśa*) the teacher cutses him to say (O glorious one, thou art glorious. As thou, O glorious one! Art glorious, thus, O glorious one, led me to glory. As thou art the preserver of treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men’. After this the student should cut his hair or may not cut as it is not compulsory. In some cases of the *Samāvartana* (convocation) no expressive rules only by the teacher advice it is to be done. At the end the student should recite the *Savitri Rik*, and ‘that we

30. ‘He should say, ‘Sirs! Pronounce the end of the Veda (study). And they, should reply ‘May an end of the Veda (study) be made’.

choose of god Savitri (*RV. V.82.1*)', than the student of the *saṃāvartana* ceremony selects priests for officiating at sacrifice from the mother or father side as it is one and well-versed in the Vedas. For the sacrifice the student chooses first *Brahman*, then the *Hotṛ*, then the *Adhvaryu*, then the *Udgātri*, or all the officiate at the *Āhina* sacrifices at those lasting one day. But Kauṣītakiṃs prescribe the *sadasya* as the seventeenth, saying 'He is the om looker of the performances'. This has been said in two *Rk mantras* viz. 'He whom the officiating priests performing the sacrifice in many was (*RV. VIII.58.1.2*). Then he chooses the *Hotṛ* first – with the formula 'Agni is my *Hotṛ*', he chooses the *Hotṛ*, with the formula a *Candramās* (moon) is my *Brahman*, again with the formula '*Āditya* (sun) is my *Adhvaryu*, and with the same formula '*parganyā* is my *Udgāta*, with this, 'The waters are my recites of what belong to the *Hotṛakas*', with this 'the rays are my *Camasādhvaryus*', with this 'The ether is my *sadasya*'. He whom has chosen should murmur 'A great thing thou hast told me, splendour thou has told me, praise thou has told me; glory thou has told me, fortune thou has told me, success thou hast told me enjoyment thou has told me, satiating thou has told me everything thou has told me'. Having murmured this formula, the *Hotri* declares his ascent in the words 'Agni is thy *Hotri*, He is thy *Hotṛ*, thy human *Hotṛ* am I'. In this process the other priests will do the same with the help of prescribed rules and regulations the

Samāvartana (convocation) ceremony is running with priests and *Yajamāna* with his sacrifice. For the priests, there are fees also. If all the conditions are favourable, the priests do neither eat flesh nor have intercourse with his wife until the completion of the sacrifice.³¹ And at the end of the convocation ceremony for the above cited three classes of students the teacher, and priests utter ‘By this prayer, O Agni, increase (RV.I.31, 18) with this verse, let the student offer at the end of the sacrifice and oblation of *Agya* in this *Dakṣiṇāgni*, and go away here he or they likes, and in the same way one who has not set up the *Śrāuta* fires, in his sacred domestic fire with this *Rk* ‘Forgive us, O Agni, this sin’ (RV.1.31.16).

After completing his study when the student returns back to his home the family offers him ‘*Madhuparka*’ (milk mixed with honey). At the end of the year if *Ācārya* comes to the house of student he performs the works of present relatives or other by some good systems, so that the student can be identified as a *Snātaka* (graduate). There are some other *yajñas* also which are to be observed by the rules and regulations of the *AGS text*.

31. ‘vedagrahanāṁ vā brahmacāryaṁ bhaveti pragurdham vā dvādaśa-bhyāṁ’ AGS, 1.22.4. The vedagrahana students are of three classes as (1) vidyāsnānam, (2) vratasnānam and vidyāvratasnāmiti’, Ibid

Other Rites of the *AGS* Texts

The *Śrāvaṇa* Ceremony:

The other rites in the *AGS* are *Śrāvaṇa* ceremony is performed on the full moon day of the *Śrāvaṇa* month.³² Having filled up a new jug with flour of fried barley, he lays this jug and a spoon for offering the Balis on new strings of a carrying pole and thus serpents them. After preparation of fried barley grains the observer smears half of them with butter. And then after sun set he prepares a mess of cooked food with the four verses – ‘O agni! Lead us to a good path to wealth’, (RV. 1.189.1sequ) verse by verse and with his hand the cake in one dish with the formula, ‘To the steady one, the earth demon *svāhā*!’ The cake should be entirely immersed into the butter and its back should be visible with the verse ‘O Agni! Do not deliver to us to evil’ (RV.V.1.189.5) he sacrifices over it the butter in which it had lain and with the verse, ‘May the steeds as our invocation be for a blessing to us (RV. VIII.38, 37), he sacrifices the besmeared grains with the joined hands. The other grain he should give to his people. After this he, out of jug, fills the spoon with flour, goes out of the house to the east pours water on the ground on a clean spot, and sacrifices with the formula ‘The serpents which are territorial,

32. ‘śrāvaṇa paurnamāsyam śrāvaṇakarma’, AGS. 2.1.1

which are airal , which are celestial, which dwell in the of the horizon to them I have brought this *Bali*:" And then having gone round the *Bali* from left to right, he sits down to the west of the *Bali* with the words, "The serpents art thou, the lord of the keeping serpents art thou, by food than protects men, by cake the serpents thy sacrifice the gods. To me, being in the serpents being in thee should serpents do not harm. I give over the firm one (the spoon) to thee'. In the *Śrāvaṇa* ceremony, while serpents do not harm him or his family members in the house or his *Basti*.

The *Mārgaśīrṣa* Ceremony

'*Mārgaśīrṣa*' is a new conception to us which we find in the *AGS*. It is finding only in the *AGS*. *Mārgaśīrṣa* is a ritual or sacrifices which is to be performed by the householder in the nearest *Śukla Caturdaśī Tithi* of the full moon day or on the *Tithi* of the full moon itself in the month of '*Āghoṇa* or *Agrahāyana*'.³³ It is known as 'redescent' rite also. The householder should renovate the house give a new coating to the walls, spread out a new roof and level the floor, offer oblations of milk-rice when the sun has set, at that time the householder should murmur the following *mantra* 'Beat away, O white one, with the foot with Here no oblations thy fore-foot these seven daughters of Varuna

33. *AGS*, 2.3.3

and all that belongs to the royal lineage *svāhā*! Within the dominion of the white serpent has killed any-body. To white one, the son of Vaidarbha, I offer reverence, *Svāhā*.” of *Sviṣṭakṛt* are made. Again, ‘May we remain safe from the sons of Prajāpati’ the householder should murmur the mantra thus while looking at fire, “Be happy and friendly us”. And others works are to be done by the prescribed form of the *AGS*. After this he performs the sacrifice with the formula ‘To the divine hosts of the serpents *Svaha*!’ – let him offer the *Bali* in the evening and in the morning till the *pratyāvarohana* ceremony. Again some count the days till the *pratyāvarohana* and offer the corresponding number of *Balis* already on that day on which the *Śrāvaṇa* ceremony is performed.

The *Āśvayuja* Ceremony

On the full moon day of *Āsvina* month, the *Āśvayuja* ceremony is performed – ‘*Āśvayujam Āśvayujīkarma*’ (*AGS*, 2.11.1). Having decorated the house wall with wearing, washing dress, having prepared with the aim of Paśupati or Siva with formula – ‘*paśūpatyaye svāhā*’, *śivaye svāhā*, *saṅkaprsataveka svāhā*’ offers the oblation’s to Siva. He should sacrifice with his joined hands a mixture of curds and butter (*Parīṣṭaka*) with the formula ‘May what deficient be made full to me; may what is full not decay to me. To *pariśāta svāhā*, united with the seasons, manners, Indra, Heaven and Earth with the *viśve devaḥas svāhā*’.

With these formulas a mess of cooked food is offered at the *Agrahayana* by one who has set up the sacred fires *śrauta* sacrifice. It may be observed domestic fire also.

Aṣṭamīswaṣṭakā

‘*Hemantaśiśīrayos’ caturṇāṁ aparapakṣaṇāṁ Aṣṭami swaṣṭakā*’ (AGS, 2.1.4). It means on the eight days of the four dark fortnights of the two seasons of winter and *Śiśīra* the *Aṣṭaka* ceremony is celebrated³⁴ or on one of these days. The day before, he should offer the oblations to the fathers. And boiled rice, with a sesamum seeds, rice-milk or cakes made of four *sarāvas* of ground grain sacrificing with eight verses, ‘May the (1 sequ) fore-fathers and higher arise (RV.X.15. 1 sequ)³⁵ or with as many verses as he likes. On the next day the *Astakas* are celebrated with an animal sacrifice and with a mess of cooked food and the ox may also give grass or he may burn down brush wood with fire with the words – “This is my *Aṣṭaka*. But he should not omit celebrating the *Aṣṭaka*; some sate to be sacred to the *visve devas*, some to Agni, some to the Sun, some to the Prajāpati, some state that the Night is its deity, some state that the Nakṣatras are, some state that the seasons are some state that the father’s

34. SGS, III.12 sequence – the four months of Hemanta, Śiśīra are mārگاśirṣa – pauṣa, Māgha and Phālgunī.

35. RV. X.15.1

are, state that cattle is. After killing the animal according to the ritual of the animal sacrifice, omitting the sprinkling with water and touching of the animal with a fresh branch, he should draw out the *Omentum* and sacrifice it with the verse, - carry the *Omentum*, *Gātāvedas* to the Fathers, where thou knows them resting after. May streams of fate flow to them, may all these wishes be fulfilled – *svāhā*'. And the others fumets of this ceremony is of prescribe form with the *AGS* text.

Anvaṣṭakya

Next day of the *aṣṭaka* ceremony the *Anvaṣṭaka* ceremony is to be performed.³⁶ Having prepared a portion of that same meat, having established the fire on a surface inclined towards the south, having fenced it in and made a door on the North side of the enclosure, having strewn round (the fire) three times sacrificial grass with its roots, without tossing it, turning the left side towards the fire, he should put down the things to be offered, boiled rice, boiled rice with sesamum (*silch*) seeds, rice milk, meal-pap with curds, and meal-pap with honey. The ceremony should be performed according to the ritual of the *piṇḍapitṛyajña*. Having sacrificed of those sorts of food with the exception of the meal pap with honey, he offers to his Fathers and to their wives with the addition of rum and with

36. 'aparedyur anvaṣṭakyaṁ'. *AGS*, 11.1.5

The meat is that of the animal killed in the *Aṣṭakaday*.

the scum of boiled rice. Some dug the two holes and some dug the six holes on the earth and put on the holes sometimes as ‘*Ayatakṣetra*’ type; so that the *pitries*’ oblations are to be offered on the east side of hole and their wives, oblations are to be offered. After performing the *Anveṣṭakya* ceremony, he should or they should perform it at the nearest *Kṛṣṇapakṣa* day with the help of given three or five or nine *Brāhmaṇas* with giving them donations. This function is known as ‘*Madhyavarṣa*’ ceremony. All these are to be done according to the prescribed forms with the help of the *AGS*. 33.II.1.10.

Ratham Ārokṣyam

When he mounting a chariot he wants to take journey – he should touch the wheels with his two folded hands separately with the words ‘I touch thy two fore-feet. Thy two wheels are the *Brihat* and the *Rathāntara* (samāns). And then ‘Thy axle is the *vāmadevya*’ with these words³⁷ he touches the two naves in which the axle rests. After this at the mounting of the chariot he should mount the chariot with the right foot first, with words, ‘with Vayu’s strength I mount thee, with the Indra’s

37. ‘ratham ārokṣyan nānā panibhyām chakre abhimriṣet, aham te purvaṁ pādabālbhed brihadrathanterete chakre’. *AGS*. 11.1.6

‘He should touch at the same time the right wheel with his right hand and the left wheel with the left hand’, *Nārāyaṇa*

power and sovereignty'. Then he should touch the reins, without reins he should touch the horses. When the horses put themselves in motion, he should murmur, 'Go forward to thousand fold, successful vigour, divine chariot, carry us toward' and the verse, 'Free strong be thy limbs' (RV. VI.47.26). With the same *RK*, the other wooden parts should be touched. And then with the help of '*sthira*' *RK* (RV 3.53.17) he should touch the every parts or limbs of the chariot. If some body will want to travel inside the wooden ship (*Nauka*) he should utter the, "*śutrāmānaṁ*' *mantra* or *Nik* (RV. 10.63.10). And other works are to be done with prescribed rules of the second chapter sixth *Kāṇḍikā* of *AGS* text. When the climber of chariot will get near to his home and in the front of '*Sūrya*' he utters '*Asmākaṁ*' (RV.4/31/15) and climbs on a new chariot. Like these other works are to be done in the prescribed forms of sixth *Kāṇḍikā* of second chapter or *Adhyāyas*.

Vāstu Parīkṣā

After this, the *Vāstu* examination is described in the seventh *Kāṇḍa* of that the second chapter of the *AGS*. The meaning of this is the examination of the ground or land where he intends to build a house. It must be non-salinous soil of undisputed property.³⁸ It is from the *Vāstu*

38. 'athāto bāstuparīkṣā'. *AGS*, II.1.7

'anukharam abibadiṣṭu'. *Ibid*

śāstra which accepts the text of the *AGS*. In this examination, there is a formula of each point. The ground where is to build the house should be herbs and trees, plants with thorns and with milky juice, he should dig out with their roots and remove them. And in the same way the following sorts of plants, viz. *Apāmārga*, *Potherbs*, *Tilavaka*, *Parivyadha* etc. A spot where the waters, flowing together from all sides to the centre of it, flow round the resting place, having it on their right side, and then flow off to the east without noise, that possesses auspicious qualities, where the waters flow off, he should have the provision – room. And some other prescribed rules of seventh *Kaṇḍikā* by which a auspicious house can be established by the house builder person. After this the *Vastu* examination is narrated in the eight *Kaṇḍikā* of the *AGS* second chapter, like this that he should dig a hole or pit knee-deep and fill it again with the same land which he has taken out of it.³⁹ If the land or earth reaches out of the pit, the ground is best, if it is level, it is of middle quality, if it does not fill the pit it is to be rejected.⁴⁰ After sun set he should fill the hole or pit with water and leave it so through the night. If in the morning there is water in it, the ground is best or excellent, if it is moist, it is of middle quality, if it

39. ‘gānumātram̐ gartam̐ khatvā tair eva pam-subhiḥ pratipūrayet.’

AGS.II.2.8

40. ‘adhike praśastam̐ same bartam̐ nyūne garhitam̐’. Ibid

is dry it is to be rejected. While ground of sweet taste with sand on the surface, should be elected by a Brāhmaṇa.⁴¹ Red land or ground for a *Kṣhatriya*, yellow ground for a Vaiśya.⁴² He should draw a thousand furrows on it and should have it measured off as quadrangular, with equal sides to each of the four directions or as an oblong quadrangle. With a Sāmi branch or an udambara branch he sprinkles it with water, going thrice round it, so that his side is turned towards it, reciting the *santatiya* hymn.⁴³ And the author of the *AGS* opines⁴⁴ that the systematic prescribed rules of the buildings or houses the *AGS* text declared. After doing some systematic prescribed rules the house is built separately with two separate dynasties. The house should be built with digging the ‘*Garta*’ in which the post is to be fixed. Firstly the middle post is to be established well and after this the other posts of the house with the uttering of ‘*prithībya*’ a full water pot on the top of middle of the new established house.⁴⁵ After the

41. ‘svetaṁ madhurāsvadam śikatottaram brāhmaṇasya’

Ibid, II.6.8

42. ‘lohitam kṣhatriyasya’ and pītam vaiśyasya. Ibid, 11.7 to 8th.8

43. ‘abhi chinnayā codakadhāraya āpahiṣṭha mayobhuva iti tṛcen?’

Ibid, 11.12.8

44. ‘vaśāntareṣu śaranāni kārayet.’ Ibid

45. (a) ‘sadūrbāsū chatasṛṣu śītāsu manikam pratisthāpayet prithivyā adhi sambhaveti’. Ibid, 11.3.9

(b) SEB, p. 213

prescribed rules inside the middle of the new house he should cook a mess of food, sacrifice there from with the four verses, ‘*vāstospati*’, accept us (RV. VII.54. 1 sequ) verse by verse, should prepare food, should give to he *Brāhmaṇas* to eat, and should cause them to say, ‘Lucky is the ground! Lucky is the ground.’⁴⁶

Gṛhaprapadanam

According to the author of the *AGS* describes in the tenth *Kāṇḍa* of second chapter that the entering of the new house he should be provided with full of seed corn.⁴⁷ And he should plough his field under the *Nakṣatra* ‘*uttaraḥ, proṣṭhpadaiḥ, phālgū nyas* or *rohini*’. In order that the wind may blow to him from the field, he should offer oblations with the hymn, ‘through the Lord of the field’ (RV. IV. 57), verse by verse or he should murmur that hymn. He should speak over the cows when they go away, the two verses ‘May refreshing wind blow over the cows’ (RV. X.169.1 sequ). When they come back he should recite the following verses ‘May they whose udder with its four holes is full of honey and ghee

46. ‘madhya agarasya sthālīpākam śrapayitvā vastospate
pratigānīhyasman iti chataśrābhiḥ pratriyacham hutvānnām
saṁskṛitya brāhmaṇan bhojayitvā śivam vastu śivam vāstviti vāsayit.’

47. ‘bijabato grhān prapadyate’. Ibid, II.2.10

be milk-givers to us; (may they be) many in our stable rich in ghee. 'Come hither to me, giving refreshment, bringing vigour and strength. Giving inexhaustible milk, rest in my stable that I may become the highest one'. And 'They, who have raised their body up to the gods' – the rest are in the hymn of (RV. X. 169, 3.4). Others are according to the prescribed rules and regulations of the *AGS* second chapter of tenth *Kaṇḍikā*.

Pañca Yajñas

After this, he sacrifices to the Gods, the Beings Fathers to the Brahman and to the men are the five sacrifices of the third chapter of the *AGS* 1.2.⁴⁸ And here now if he makes oblations over the sacred fire this is the sacrifice to the Gods. If he makes Bali offerings, this is the sacrifice to the Beings. If he gives *piṇḍa* offerings to the Fathers, this is the sacrifice to the Fathers. If he studies Vedic texts, this is the sacrifice to the Brahman. If he gives offering to the men, this is the sacrifice to the men. At the end of the *Pañca Mahā yajñas*, the author describes the rules and regulations of the recitation of the Vedic Texts for one's self. These are to

48. 'devayajña, Bhūta yajña, Piṭṛ yajña, Brahma yajñasca manuṣya yajña iti'. *AGS*. III.2.1

be performed in everyday.⁴⁹

Atha Svādhyāyabidhiḥ

One should recite the Vedic texts for one self in the following vidhis.⁵⁰ He should go out the village to the east or north side, bath in water taking water on a clean spot, bearing the *yañjapabitaṁ* do the ‘*Āchmana*’, he should spread out, he should wear a dry garment’, a great quantity of *darbha* grass, the tufts of which are directed towards the east, and should sit down there on with his face turned to the east, making a lap, putting together his hānds in which he holds purifiers (Kuşa blades) so that the right hand lies uppermost. It is understood (in the Śruti), ‘this is what *darbha* grass is: it is the essence of waters and herbs. He thus makes the *Brahmaṇ* provided with essence.’ Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite the sacred texts for himself. And then firstly the *Vyāhrities*

49. ‘tad yad agnin juhōti sa deva yajña, yad balim karoti, sa bhūta yajño, yad pitṛbhyo dadāhi, sa pitṛyajño, yat svādhyāṁ adhiyate, sa brahmayajño, yan manuṣyebhyo dadāti sa manuṣya yajña iti’.

Ibid, III.3.1

50. ‘athataḥ svādhyāyabidhiḥ’. Ibid, III.1.3

preceded and then pronouncing the ‘*oṃkāra dhvani*’ he should start the Vedas. After this he repeats the Savitri (RV.III.62.10) firstly *pāda*, then the half of *Ṛkas* and the third time the complete mantra with a single ‘*śvasa*’. And then he should recite for himself the following texts, viz. – ‘the *Ṛkas*’ the *yajus*, the *sāmans*, the *Atharvan* and *Angiras* hymns, hymns, the *Brāhmaṇas*, the *Kalpasūtras*, the *Gāthās*, the texts in honour of kings and heroes called *Nārasamgis*, the *Itihasa* and *Purāṇas*.⁵¹ Thereafter ‘*yad rīcoadhīte pay-āhutivirevaṃ tad devatās tarpayati ... etc. (AGS, 3.2.3)*’ by these prescribed system he should give the ‘*Tarpaṇa*’ offering to the *devatās* so that the gods are satisfied. And then the fruits of the recitation of tenth subjects are that the reciter or earth should be full of milk is nectar and the offerings also go to the *pitṛs*. And the *Vidhis* or rules also declare that the reciter will recite the ten subjects with his mind capacity. After finishes ‘*svādhyāya*’, he should offer the ‘*Tarpaṇa*’ to the *Devatās* as such *Prajāpati* *Brahmā*, *Vedas*, *Gods*, *Ṛsis*, *Chandas*, *Oṃkāra*, *Vaṣatkāra*, *Vyāhṛtis*, *Savitri*, sacrifices. Heaven, Earth, *Antarikṣa*, days and nights, detters, *sidhagans*, oceans, rivers, hills, ground, *ausadhi*, *vanaspati*, *Gandharva*, *Apsarās*, Serpents, Birds, Cows, *Sādhyagan*,

51. ‘*atha svādhyayaṃ adhīyīta rīco yajumṣi sāmāyatharvāṅgirasō brahmanāni kalpan gāthā nāraśaṃsīr itihasa puranānīti*’. Ibid

Brahman, Yakṣha, Rākṣhyas and at the end Sarvabhūtadevaḥ. And then he will have to give the *tarpaṇas* to satisfy the *Ris* by offerings with the mantra ‘*Tripyatu*’ i.e. *Satarchi Madhyama, Gr̥tsamada, Viśvāmitra, Bāmadeva, Atri, Bhāradwāja, Baśiṣṭha, Parāśara* and the sages connected with *pabamāna sūkta* and small and *Mahā sūktas* connected *ris*. There after he should keep the ‘*yañjapabitaṁ*’ in the left ‘*skandha*’ by the system *prācīnāvati*, he again give the ‘*Tarpaṇa*’ to satisfy the *Ācāryyas* by offering and pouncing the verse ‘*Tripyatu*’ the *Ācāryas* as such to *Sumantu, Jaimini, Vaisāmpāyana, Paila Sūtra-Bhāṣya-Bharata,, Mahābhārata, Dharmācārya, Gānanti, Bahabi, Gārgya, Gautama, Śākalya, Bābhravya, Māṇḍavya, Māṇḍūkeya, Gārgī, Bāklabī, Badbā Prātitheyi, Sulabhā, Maitreyī, Kahol, Kauṣītaka, Mahākauṣītaka, Paingya, Mahapaingya, Suyaṇja Śāṅkhāyana, Aitereya, Mahā-aitereya, Śākala, Vāṣkala, Sugatabakla, Audabahi, Mahāaudabāhi, Saugāmi, Sāunaka, Āśvalāyana, and ye ca anye Ācāryaḥ, ‘Tripyatu’*. And then the father and fore-fathers ‘*Tarpaṇas*’ should be given and should offer some donations according to his capacity. The donations are to be given according to the *Śruti* so that after taking food, the *Brāhmaṇs* are to be satisfied when the *Vedādhyaṇa* a person is not pured by bathing and the place is impure when he will study the Veda, he should keep away from the *Vedādhyaṇa*.

Athāto'adhyāyopakaraṇam

The fifth *Kāṇḍikā*'s, the third chapter starts the *Vedādhyaṇa* ceremony where it is stated that the herbs when appear when the moon stands in conjunction with *Śrāvaṇa* month, or on the fifth day of that month under the *Hostā-Nakṣatra*, the *Veda* should be studied. And having sacrificed the two *Ājāyas* portions, he should offer *Ājāya* oblations to the deities *Sāvitrī Brahman*, Belief, Insight, wisdom, Memory, *Sadasaspati*, *Anumati*, the metres, and the *Risis*. He then sacrifices grain with curds with the texts – 'I praise Agni, the *Purohita*' (RV.1.1.1). The *Kusumbhaka* (mongoose) has said it', If thou criest, O bird, announced luck to us' – 'sung by Gamadgni' – In thy abode the whole world rests' 'come to our sacrifice, O, you that are worthy of sacrifice, with care' – 'whatever, be he ours, be he alien' – 'Look on Look about – come here, Agni, the Maruts' friend' – 'The oblation - O king, cooked for thee' – each time two verses.⁵² Again united is your will (RV. X.191.4). Again, 'That blessing and bliss we choose is also an another verse. And the other stems of *Vedādhyaṇa* are to be performed by the preceptor according to *Vedādhyaṇa* systems of the *AGS* Texts. And then the *śiṣya* recites

52. Comp. Śāṅkhāyana IV.5.8. The verses with which the oblations are performed are the first and last verses of each *Maṇḍala*.

‘*agnimīla purohitam ityekā*’ (AGS, 3.5.6) Again the *śiṣya* recites the two mantras at a time, like ‘*Kusumbhaka*’ two mantras at a time (RV 1.191.16), ‘*Abadam*’ (RV.2.43.3), ‘*Gṛṇana*’ (RV.3.62.18). ‘*Dhāman to*’ (RV.4.58.11), ‘*Gantā no*’ (RV. 5.87.9), ‘*Yonah*’ (RV. 6.75.19), ‘*Praticakshva*’ (RV.7.104.25), ‘*Agne yāhi*’ (RV.8.103.14), ‘*yat te*’ (RV. 9.114.4), etc. The preceptor intends to study the Veda together with his pupil, he should, while the pupil takes hold of him, sacrifice to those deities – as such Agni, *Sviṣṭakṛt*, and partake of the grains with curds; then follows the cleaning. After this sitting down to the west of the fire on *darbha* grass, the tufts of which are directed towards the east, he should put *darbha* blades into a water pot, and making a *Brahmañjah* with joining the two hands as a sign of veneration for Brahman and he should murmur ‘The *vyāhṛtis* preceded by the syllable Om first and he should recite repeatedly thrice the *Sāvitrī mantras*. And then in the same way *Utsargā* ceremony performed at the end of the term of Vedic study. One should study the Veda for sixth months, one who has performed the *Samāvartana* ceremony according to the rules and regulations for *Brahmacārin*. The others are according to the rules. Some, say that after *Samāvartana* he can sleep with his wife for the sacred practice of *Prajāpati*. This *Upakarana* should be *vārṣika* at the rainy season. Again, on the middle *Aṣṭaka* they offer food to those deities, and descend into

water. They satiate those same deities with water oblations. And besides the *Ākāryas*, the *Risis* and the Fathers. This is called *Utsargana*. In the sixth *Kaṇḍikā* of 3rd chapter of the *AGS* describes the ‘*Kāmya*’ rite prescribed in the *Śrauta Sūtra*, by which desires are attained, oblations of boiled rice-grains for the attainment of the those desires is fulfilled by the *Grhya* sacrifice. By those *Kāmya* ceremonies even a sick person may be cured with the systematic oblations. There are some regulations who has seen bad dreams, with the uttering the *Sāvitrī mantras* he may be released from bad dreams. On the other hand in case of disagreeable sight there is a system by which he may release from that. Even if a person will go to other wife he has rules to be purified by *Prāyaścitta Vidhāna* and some other rules and regulations by which the *Kāmya* sentiments may be fulfilled after observing the systems. In the seventh *Kaṇḍikā* of third chapter of the *AGS*, there are *vidhāns* of regulations for the day sleeping persons. Again, If a ominous sign is seen by the householder he may be cured by following the regulations of curable oblations. And if a person loose his path he may be cured from that by worshipping god Pusan which mantra is found in the (RV. 1.42), and his dangers should be out. In the eight *Kaṇḍika* of the third chapter of the *AGS*, describes the *Samāvartana* (convocation) ceremony when the student returned from the *Asrama* to his home, after finishing his course duly. So, the student should get the

following things viz., a jewel to be tied round the neck, two earrings, a pair of garments, a parasol, a pair of ‘*padukā* or *kharama*,’ a staff, a wreath, pounded seed of Karaṅga fruit for rubbing with, ointment, eye salve, a turban; all these are for himself and for the teacher; all these are for himself and for the teacher. If he is unable to get it for the both, he should prepare only for the teacher. There are some other rules including the saving ceremony. After alofing the small rules and conduct the student having put the piece of wood on high, and having given a cow and food to the *Brāhmaṇas*, he should performing the ceremony of saving the beard. And others regulations are to be observed according to the texts of the *AGS*. But the suggestions of the preceptor suggests after having finished his task of learning he shall not bath in the night, he shall not take bath naked, he shall not lie down naked; he shall not look at a naked woman except during sexual intercourse, he shall not run during rain; he shall not climb up a tree; he shall not descend into a well; he shall not swim with his arms across a river; he shall not expose himself to danger, “A great being indeed is a *Snātaka*’, thus it is understood in the *Śruti*. In the tenth *Kaṇḍikā* of the *AGS*’s, third chapter, after finishing his Vedic course when the student returned to his house and in the journey to his way, if he hears the ominous birds cry in one side or in every directions he will have to recite the Savitri to save him from any dangers which may be

happened on the return journey. He will have to pray for safety from any danger the god Mitra Baruṇa just to encounter the foes and burn them up with thy flame. Again in third chapter of eleventh *Kaṇḍikā* of the *AGS* repeat the same things about danger. At the journey of the student if the unknown dangers will come on the way he should sacrifice eight Āgrya's oblations, he should pray the 'Prithivi', Agni, Antarikṣa, Dyāus (heaven), Āditya, Chandrama, Varuṇa, Prāṇa metres, and Brahman and pronounces 'Svāhā'?, by which his dangers should recovered. Lastly, in the twelfth *Kaṇḍikā* of the third chapter of the *AGS*, the author describes the battle of the king when it is began, the *Rājapurohita* should cause the king to put on his armour by the rules such as the *Purohita* stations himself to the west of the king's chariot with the hymn 'I have brought thee hither be hero (RV. X.173). And after pronouncing same *RV* verses the *Purohita* should well equipped the king for fighting in the battle field so that the king will be encouraged by the Rg. Vedic mantras and wind in the battle. So, the *Rājapurohita* at the end he will pronounces the verse, 'shot off fall down' (RV. VI.75, 16), he shoot of the arrows, 'where the arrows fly' (I.1.V.17) the verse *Purohita* should murmur while they are fighting or he should teach the king the texts mentioned or he should teach the king.

Antyestikriyā and Śūlva Ceremony

In the fourth chapter of the *AGS*, the author describes the ‘*Antyestikriyā*’ of deceased person and *Śūlva Yajña* or ceremony clearly. In this, if disease befalls one who has set up the sacred *Śrauta* fires, he should leave his home and go away to the eastern or northern or north-eastern direction, ‘The sacred fires are fond of the village’ thus it is believed. If the diseased perform to restore his health a Soma sacrifice, or an animal sacrifice or an ordinary sacrifice and take his dwelling again in the village or without sacrifice he may dwell in his village. If he dies or a person who dies one should have a piece of ground dug up to the south-east or to the south-west of the village. According to some teachers, they opine that towards the south-west. The ground dug up should be of the length of a man with upraised arms or the ground should be dug ‘Five *Aratni*’ – one ‘*vyām*’ means 5 x 24 ‘*Aṅgulas*’ or one ‘*kanui*’ – 120 ‘*Angulas*’. And under this digging hole will be one ‘*vitasti*’ – twelve ‘*Angulas*’. The *Śmaśāna* or cemetery should be free from all sides and should be fertile in herbs, but the ground should be full of plants with thorns and with milky juice, from when the waters flow off to all sides, this is the characteristic required for the cemetery (*Śmaśāna*) where the body is to be buried. The two cemeteries are arranged – one is for burning another is for keeping the ‘*Astis*’ of the dead person. Between the two

cemeteries, the body burning cemetery should be upward in the middle portion and other sides are downwards for the futility of burning dead body. The assembled persons in the '*Śmasāna*' cut off the hair, the beard, the hairs of the body and the nails from the dead body. They should arrange the plenty of sacrificial grass and off butter and pouring clarified butter into curds which are used for Fathers. The first *Kandika* is finished with the above description. After this, the relatives of the dead person now carry his sacred fires and his sacrificed vessels in that direction. And the carrying the dead body is not following by together both male and female. Only male may carry the dead body. Some say that the dead body should be carried in a cart with a seat drawn by cows. Some prescribe a she animal should be for covering the dead body. It may be a cow or she goat of one colour or a black one. They tie a rope to its left fore-foot and lead it behind the dead body. And follow the relatives of the dead person, wearing their sacrificial cords (*yajñā pabitaṁ*) below round their body with the hair locks united, the older ones first the younger one last. When they have thus arrived at the burial place, the performer of the rites walks three times round the spot with his left side turned towards it and with a *Sāmī* branch sprinkles water on it, with the verse 'Go away withdraw and depart from here' (RV.X.14.9). In this connection to the south-east, on an elevated corner of that place, he places the

Āhavanīyāgni, to the north-west the *Gārhapatyāgni*, to the south-west the *Dakṣiṇāgni*. After that a person that knows to do it, piles up between the fires a pile of fuel. And after sacrificed grass and a black antelope's skin with the hair out side has been spread out there, they place the dead body there on which they have carried so as to pass by the *Gārhapatyāgni* on its north side turning its head towards the *Āhavanīyāgni*. And the wife of the deceased person to the north side of the body they place. And a bow for a *Kṣatriya*, her brother-in-laws or a pupil of her husband or an aged servant, should cause her to rise from that place with the verse 'Taking the bow out of the hand of the deceased' (RV.X.18.9), he takes away the bow. It has been stated what is to be done in case of a *Sūdra* should perform this act. After this having bent the bow, he should before the piling up of the things mentioned below which are put on the dead body is done break it two pieces and throw it on the pile. It is described in the second *Kaṇḍikā* of the fourth chapter. And there are some prescribed rules and regulations and systems by which a deceased is to be burnt by the order of persons who conduct the functions of '*Śmaśāna*'. And then a 'agni is to be carried by son and relatives from the funeral place to the outside of the deceased house. In the fifth *Kaṇḍikā* of the fourth chapter of the *AGS* describe the gathering of '*Asthis*' of the burning dead person. The gathering of the bones is performed after the tenth *Tithi* from the death on a *Tithi* with an

odd number of the dark fortnight under a single *Nakṣatra*, the ‘*Asthis*’ should be kept in a man into a male pot without special marks. And then the aged persons of odd number not together with males and women gather the bones. The performer of the ceremony walks three times round the spot with his left side turned towards it, and sprinkling on it with a sami branch milk mixed with water with the verse, ‘ O cool one, O thou that artful’ of coolness’ (RV.X.16, 14), with the thumb and the fourth finger they should put each single bone into the urn without making noise. The feet first and head last. Having well gathered them and purified them with winnowing basket or pot made by earth, they should put the urn into a pit, at a place where the waters are not flowing from different sides except the water of rain, with the verse – ‘Go to thy mother earth there’ (RV.X.18.10) with the saying verse, he should throw the earth into the pit. After it has been done so, he should repeat the following verse ‘I fasten to thee’ with the (RV.X.18.13), having covered the urn with a lid, they should then go away without looking back, should bathe in water and perform a *Śrāddhva* for the deceased. In the sixth *Kaṇḍikā* of the fourth chapter of the *AGS* text, the author describes the system in case of Guru is dead or in the other side if he loses his development then he can perform the ‘*Śāntikarma*’ at the ‘*Amābasyā Tithi*’. And the sixth *Kaṇḍika* it

elaborately describes the systems by which the deceased family will run up to the *Śrāddhva parvaṇa*.⁵³

In the seventh *Kaṇḍikā* of the fourth chapter, the author gives the system of *Śrāddhva Pravaṇa* which is applicable in case of *śrāddhva* or *sradhvā* of the deceased person vividly. Only we will cite, the important for *śrāddhva karma* or *sradhvā parvaṇa*.⁵⁴ Firstly the *Ekaddiṣṭa Śrāddhva* should be performed by the son of the deceased person according to the regulations of *Śrāddhva*. Of course, before this he should observe the '*caturthā*' on the fourth day and after this on the tenth day he should observe the *parvaṇa* '*Dahā*' on the bank of the tank or river and there he has to offer *pinḍas* to his *pitrs* or *matrs* according to the priest and prescribed forms of the *AGS* text. The priest should be the learned, moral in character and correct conduct. And after invitation of the priest he should have taken bath, washes the feet of the priests or priest, sipped water', to sit down as representatives of the fathers with their faces turned to the north one for each one of fathers, or two for each, or three for each.

53. 'guruṇabhimrita anyeto bapṣṭīyamāṇā amāvaśyāyani śānti karma kurbiran' *AGS*, 4.1.6

54. 'athataḥ pārvāṇa śrādhva kāmya ābhyudayika ekoddiṣṭe vā'.
AGS, 4.1.7

And then, with the corresponding rules he or they should offer the *piṇḍa* which is known as sacrifice and have been declared as the *Śrāddhva* ceremonies. Here the observer of *Śrāddhva* has given to the priest the *Dāna*, food etc. according to his capability, on the other hand there are some corresponding rules which he has to observe according to the advice of the priest. After this, the '*Śūdhvi parvaṇa*' of the deceased has observed. From that day the son or relatives of the deceased persons will be free from the observations of rigid rules for the sake of purifications. On that day also the *piṇḍasara* are to be offered and the son or relatives will have to donate gold, silver, copper, cows, '*kāhi-vāties* with a glass' food and able things to the priests so that the dead person may reach the heaven by these donations, which is believed or for the mental satisfaction of family. The offering food to the priests is known as '*Brahmabhोजना*'. After this the '*Śrāddhva Kartā*' will give '*Dakṣiṇā*' to the invited persons including priests. And after this, with the corresponding rules '*Śrāddhva Kartā*' will have to arrange a '*Bhojana*' for the villagers and on that day also last '*piṇḍa*' is to be given to the deceased person. Another rule is to be observed according to the texts of the *AGS*. The eight *Kaṇḍikā* of the fourth chapter begins with the mantra '*atasmin, kāle gandhamāyadhūpa dvipachādananam pradānam*' (*AGS*, 4.1.8). By this mantra the observer of *Śrāddhva*, offer to the priests viz

gandha-malya, dhūpa, dvipa and dresses. Then some regulations are to be observed by the ‘*Śrāddhva Kartā*’ and after observing those regulations the priests are to be parted the house from that day, both will have to say ‘*astu svadheti vā*’ (*AGS*, 4.15.8).

Atha Śūlagāvaḥ Ceremony or Yāga

Śūlagāvaḥ yāga means the worship of God Śiva or Rudra by offering a *paśu* or animal specially ox. It is in the ninth *Kaṇḍikā* of the fourth chapter of the *AGS*. According to the regulations of the *Śūlagāvaḥ* in the autumn or in the spring under ‘*Ādrā Nakṣatra*’, an energetic, best from all sides, diseasedless spit ox should be sacrificed to Rudra. The colour of the ox some say on with black spot or other may say a black one or copper colour. From head to tail he should sprinkling with water, in to which he has thrown rice and barley with the formula, ‘Grow up, agreeable to Rudra the great God’. After this he should let it grow up. When it has cut its teeth or when it has become a bull which is sacrificially pure, the ox should be taken away from the village so that nobody can see the sacrifice which is to be done in the midnight and some say that the sacrifice should be after sun rising. After this the prescribed rules may apply and some functions are to be done. Then with a well-versed priest who gives direction to sprinkling with water, which is to be done at the animal sacrifice. And then we shall state what is different.

Let him sacrifice the omentum with the *pātri* or with a leaf (according to the *Śruti*). And with the formulas, ‘To Hara, Mrida Sarva, Śiva Bhava, Mahadeva, Ugra, Bhima, Paśupati, Rudra, Saṅkara, Īṣāna Svāhā!’ or with the last, six parts of that formula, or ‘*Rudrāya svāhetivā*’ (AGS, 4.19.9). After this let him make Bali offerings towards the four quarters of the horizon, to each on four rings of *Kuṣa* net work with the formulas ‘The hosts, Rudra, which thou hast towards the eastern direction, to them, this offering is brought. Adoration to thee! Do not harm to me!’. In this way the assigning of the offerings is performed according to the different Quarters of the horizon.⁵⁵ After this ‘what shall we do Rudra’, ‘These prayers to Rudra’, ‘To the, O father’ ‘These sons to Rudra with the strong bow’ (RV.1.43.114; 11.33; VII.46), with these four hymns he should worship the quarters. Then the other functions of the sacrifices are performed according to the prescribes regulations of *Śūlagāva Yāga*. At the end of the ninth *Kaṇḍikā* is stated like this – ‘*śāntatīyam*

55. ‘This Bali offering is performed, according to Nārāyaṇa, before the Sviṣṭakṛt of the chief sacrifice, on Kuṣāsūna the commentator has to note ‘Darbhastambais trinaiś ca kalpavada (or rather as Prof. Stenzler writes Katakavad) grathi vā sarbeṣāṃ agrani grihitvā kuṣāsūṇā ucyante’. SEB, p. 256.

japanpaśūnām madhyaṁ iyān madhyaṁ iyāt and *‘Namaḥ śaunakāya, namaḥ śaunakāya’* (AGS 4.44-45.9; and completed the *paśūjāga*’. May we know that after Manu some follow the *MS*, *Yājñavalkya*, *Kautilya*, *Parāśara smṛti śāstra*.

There are some differences or similarity between other *Gr̥hyasūtras* and *Sūlva Sūtras* as we shall have to know about the *Smṛties*, *Dharmasūtras* and *Gr̥hysūtras* clearly. The *Smṛties* are based on tradition, and it is metrical in style, the *Dharmasūtras* are also based on *Veda*, tradition (*Smṛti* and the standard conduct of unselfish and virtuous personages), and the *Gr̥hyasūtras* are based on *Gr̥hyāgni – Gārhapatyāgni* and deal with the *Gr̥hyakarmanī*. Of course, the *Dharmasūtras* are more closed to *GSS* and several topics are included in the *DSS* – such as *Upanayana*, *Anādhya*, Marriage, *Śrāddhva* and *Pañca Mahāyañjas*. But, the scope of *DSS*, much wider than that of the *GSS* which are related to the domestic rituals. And the *smṛties* are also not so wide as because they are confined to traditions only. Whatever that may be, we should know the *Manusmṛti*, *Yājñavalkyasmṛti*, *Kautilya smṛti*, *Parāśarasmṛti*, *Smṛti Śāstras*, *Mānava Smṛti*, *Vaśiṣṭha Smṛti*, *Gautama Smṛti*, *Bodhāyana Smṛti*, *Āpastamba Smṛti*, *Hiranyakeṣī Smṛti*, *Vaikhānasa Smṛti*, *Viṣṇu Smṛti*, *Yāska Smṛti* and some other *Smṛties* are in the firmament of the Sacred Books of the East. Some *Smṛties* are also not published up till

now. The above mentioned *Smṛties* and *Smṛti Śāstras* clearly involved in continuing the traditions and faiths of the societies. As the GSS are confined in the *Gr̥hya Karmanis*, the traditional *Gr̥hyakarmanis* are to be done by the householders. So, the similarity of the functions and ceremonies are to be found, but the *Smṛties* are differed to their own scope from *Grihya Sūtras*.⁵⁶

If we put the question – ‘Are some points of similarities or differences between the *Grihya Sūtras* and *Śulva Sūtras*?’

Let us proceed to meet up the question. Before we know the similarities and differences of the two sūtras, we must know the periods of writings of the GSS and *Śulva Sūtras* (S.Ss) and its origin. GSs mean the householders observe some rituals or ceremonies such as from birth to death with firing the *Grihyājñi* in every *Gr̥ha Karman*. The GSs are based on it of course according to Vedas in their own Śākhās the author write their own GSS. But, the SSS are based on law, rules in every matter of the society by the help of which the society is to be controlled. The SSS are based on *Dharma Śāstras* and Sūtras (DSS). The SSs are furnished in every *Veda* and *Śākhā* of their own DSS. Like the DSS or GSS the SSS are not so much in quantity; whatsoever, we know that the *Smṛties* are

56. IVS, pp. 43-48; 49-58

indebted to the *Sūtras*. The relation between the *Smṛties* and *Sūtras* are controversial. There are two important views on the relationship between the *Smṛties* and *Sūtras*.

The first view is that the *Smṛties* are mere recast of the earlier *Dharmasūtras*.

The second view is that though the *Smṛties* have drawn upon the sutras, they are new compositions and represent a further stage of development in the *Smārta Dharma*. Prof. Max Muller put forwarded the first view and hypothesized that the *Manu Smṛti* is redaction of a *Mānava Dharma Sūtra* (MDS) belonging to the Maitraneya school of the *Bṛhad Yajurveda*, Dr. Buhler was upheld this view and sought to demonstrate that the *Manu Smṛti* is a recast and verification of *Mānava Dharma Sūtra*. Since the *MDS* is not mentioned in any work of Sanskrit Literature, Dr. Buhler has advanced ingenious arguments are as follows:

- (1) In regard to the rate of legal interest on secured loan, the *Manu Smṛti* (VIII.140) refers to *Vaśiṣṭha's* views which is the same as that given in *Vas.DS* (11.50); and on this circumstances in Buhler opinion, proves the prosperity of the *Manu Smṛti* to the *Vaṣ. DS*.⁵⁷

57. IVS, III, pp. 47-48

- (2) The prosperity of the *Manu Smṛti* to the *Vaś' DS* leads him to the inference that the views and verses which the *Vaś' DS* quotes under the Manu's name can not belonging to our *MS*, but to an earlier work. That this earlier work was *Mānava DS* consisting of *Dros Sūtras* and verses is proved by *Vas. DS* (IV. 5 – 8), which is in Buhler's view, a unified quotation from the *Mānava DS*, for the fifth sūtra, he argues, refers to '*Mānavam*' sutras sixth and seventh agree with Manu V.41 and 48 respectively and the particle 'iti' (this) occurs in the Sūtra eighth.
- (3) As the quotations cited in the *Vaś' DS* under Manu's name show pretty close, but not complete agreement with the verses of the *Manu Smṛti* it indicates, in Dr. Buhledr's opinion, that the Vas's quotation was not our *Manu Smṛti* but a *Mānava DS* which closely resembled, but was not identical with our *Manu Smṛti*.⁵⁸
- (4) The *Kāmandakīya Nītisāra* quotes twice the opinions of the *Mānavah* and once in opinion of Manu, but rejects them in favour of Kautilya's views. These quotations show that Kāmandaki knew a work ascribed to Manu, which contained rules on the duties of Kings and in some respects agreed in the seventh chapter of our

58. Ibid, Ch. III. , pp. 47-48

Manu Smṛti. This work must have been in Dr. Buhler's opinion, the old *Mānava Dharma Sūtra*, it is twice referred to by the title '*Mānavah* and because its opinions are like those of Dr. Str. of a particular school. Dr. Buhler further argues that the opinions of the *Manu Smṛti* which is acknowledged as authoritative by all, are not' thus cited for refutation in any work of Sanskrit literature.

Explaining the reason why a *MDS* was converted into a metrical *Smṛti*, Dr. Buhler states that when the accumulation of subjects in the Vedic *Carvāṇas* led to the establishment of special schools devoted to a special subjects of study, special law schools which were not bound up with any particular *Śākhā* of the Veda came into being and remodeled a *Dharmaśāstra* into a *Smṛti* for the purpose of instruction, because the treatment of law in the *DSS* was incomplete and unsystematic. The learned scholar believe that the numerous myths surrounding the name of *Manu* from early times induced the special law schools to select the *MDS* alone for converting it into an authoritative law-book commanding general acceptance.' Therefore, we clear that the *Sulva Sūtras* are used for law only just to acceptance of the general people for controlling the crimes of the society of that time. Therefore, except crimes or faults or guilt in the case of *GSS* the *Sulva Sūtras* are not violat4ed to the *GSS*. In the *GSS* the guilt person, or '*Aparādha*' in the householders they will have to face in

‘*prāyaścitta vidhi*’ by which they will free from faults or ‘*Aparādhās*’.

So, the *Sulva Sūtras* are in the similarity just for Law sides and others functions of them are independent according to their own rules and regulations which will have to observe in their own ways.

SIMILARITIES AND DIFFERENCES AMONGST THE *GRHYA SŪTRAS* AND THE *ĀŚVALĀYANA GRHYA SŪTRA*

Let us proceed to the similarities and differences amongst the GSS. Before this we shall have to proceed about the GSS of four Vedas vividly. The *R̥gveda* possess the following GSS which are published – (a) The *Śāṅkhāyana GS* (SGS), (b) The *Āśvalāyana GS* (AGS) and (c) The *Kauṣitaki GS* (KGS). The SGS consists of sixth chapters, the AGS consists of fourth chapter and the KGS consists of fifth Adhyāś.⁵⁹ The chapters may be declared as *adhyāyas*. If we analysis the three GSS we find that these GSS of *R̥V* is the first writings of the authors after *Brāhmaṇa* periods. So, there are some verses of *Brāhmaṇa* literature may be observed in the first GS of AGS and SGS and KGS. So, these GSS have some similarity in writings and some other cases. The GSS rituals and ceremonies are same to all GSS which will be given in a systematic way after citing the GSS of all the Vedas. Again, we discuss about the three

59. Ibid, Chap. II, pp. 20-21

GSS of the *RV* in which the other rituals and ceremonies are same with the other GSS, only one or two GSS are differed in case of few rituals. In the three GSS of the *RV* we find an energetic and spotless healthy Ox is offered as a '*Bali*' which is killed and the flesh, blood are to be offered according to the rules and regulations of the GSS of that *Śākhā*. But, it is not found in the other GSS about the *Śūlagava* ceremony according to western and eastern scholars.

Next we proceed to the GSS of the *Sāmveda* (*SV*) such as *Gobhila Gr̥hya Sūtra* (*GGS*), *Khādhirā Gr̥hya Sūtra* (*KhGS*), *Jaimini Gr̥hya Sūtra* (*JGS*). The GSS of the *Śukla yayurveda* is the *Pārashara Gr̥hya Sūtra* (*PGS*). The *Baudhāyana Gr̥hyasūtra* (*BGS*), the *Vādhula Gr̥hya Sūtra* (*Badh. GS*) (is not completed), the *Āpastamba Gr̥hya Sūtra* (*Ap.GS*), the *Hiranyakeṣī Gr̥hya Sūtra* (*HGS*), the *Vaikhānaśa Gr̥hya Sūtra* (*Vai.GS*), the *Kāthaka Gr̥hya Sūtra* (*Kath.GS*), the *Mānava Gr̥hya Sūtra* (*MGS*), the *Barāha Gr̥hya Sūtra* (*Ba.GS*) are the GSS of the *Kṛṣṇa Yayurveda* and lastly the *Kauśika Sūtra* is belonged to the *Atharvaveda*. There are some other GSS which are not published. So, we do not want to express the names of those GSS. Whatsoever, all the GSS are to be observed the traditional old rules, regulations, '*Ācāra*' and some rituals are expressed mouth to mouth. It is known that some Vedic *Gr̥hya* rituals have similarities with Indo-European people. The subject matters of the

GSS are the householders which are to be observed as the rituals or ceremonies by firing of 'Gṛhyāgni'. Of course the householders which are to be observed are not similar in every GS, because the writing periods of the above GSS are not written in a period or a fixed time. So, some differences will be in the every GS in some rules and regulations, but the observances of the householders' rituals and ceremonies are same. Therefore, we furnish the rituals and ceremonies which are to be found below⁶⁰ – *paurṇamāsa yāga, pratipada yāga, paśu yāga, Marriage, Garbhadhāna, Puṁsavana, Simonttonṇayana, Jāta Karma, Nāmakaṣaṇa, Annaprāśana, Caula karmaṇa, or Śikhādhāraṇa, Godāna, Upanayana, Adhyana and Adhyāpana, Samāvarṭtana, Ritvikvaraṇa, Śrāvanakarmaṇa, Aśvayugi, Aṣṭaka, Chaitrī Karma, Kṣhetra Karṣana, Vāstunirmaṇa, Vrikṣyaropaṇa, Pārvaṇa kāmya, Vivinna prayścitta karma, Rathārohaṇa or Naukārohaṇa, Yudhayātra, Vividhalokaviśvās and Gṛhirārogyalābha, Viśvedevaḥ Karma, Arghadāna; Goṣṭhakarma, plava karma, Pūta Karma, Pancamahāyañja, Anteṣṭi Kriyā, Ekoddiṣṭa Śrādha, Śūlagava ritual, and some other minor rituals or Parvas which are to be observed by the householders according to the prescribed rules and regulations of their GSS and their own schools or Śākhā. The above mentioned rituals are to*

60. RVGS, pp. 4-40.

be observed in every *Śākhā* of every *GS*. There are some differences in rules and regulations and in Karma also according to the written age of the *GS*. As for example the *AGS* is the first *GS* after *Brāhmaṇa* periods, so it has some differences in rules and regulations than that of other Vedas' *GSS*. But all *GSS* have to observe the above cited rituals and ceremonies. According to some other *GSS*, the moto or system of then villages should be adopted by the *Gṛhya Sūtrakāras*.⁶¹

61. Ibid, pp. 4-40

CHAPTER III

SOCIETY AS REVEALED IN THE *ĀŚVALĀYANA GRHYASŪTRA*

It is known from the Vedic *Kalpasūtras* that the people of the society of that time were intelligent and highly talented for acquiring knowledge and wisdom from the Gurus or Ācāryas. So, the sacred books were written at that time for which the Āryān sages thought to accumulate the innumerable sacred books in a systematic way in which they created ‘a thread’ system just to link up every book in a new system which is known as ‘*sūtra*’ literature. And hence, from that time, the *sūtra* literature was kept in a well system for which we are able to read those sacred books. Of course, at that time, the Aryan society was not well equipped, though the Ācārya or preceptor or teacher was in separate Vedic schools which he wanted to take, he may take the school or *śākhā*. But, the Ācāryas will have to follow that *Veda*. Indeed, after having composition of the *Grhyasūtras*, the Vedic society or Āryān society came to be a smooth society with the *Grhya* rituals and ceremonies. After the *Brāhmaṇa* works, the *AGS* was written first according to either Eastern or Western scholars, because the style of writing of the *AGS* proves it, even some mantras of the *AGS* are from *Aitareya Brāhmaṇa* texts of the *R̥gveda*. The author of the *AGS* states that this *GS* was written in between 500 – 350 BC. So, the

society revealed in the *AGS* is almost the beginning of the collective civilization, though the persons are civilized individually. It is said that the *Gr̥hyasūtras* of the *AGS* are to be performed by the prescribed rules and regulations, so that the society can smoothly run for future. If we see to the First *Kaṇḍikā* of the 1st chapter of the *AGS*, the author and the *Vṛittikāra* describe the scarifies for the householders who will obey the god *Gārhapatyāgni* with his wife regularly in day to day life. The rituals by obeying God Agni, so that the society will not be irritated over small matters. The sacrifices and oblations are described in the *AGS*. The details of sacrifices, marriage and selection of bride are also described herein. The establishment of Domestic Fire and lastly in the twenty-fourth *Kaṇḍikā* of the first chapter of the *AGS* finished with the direction of the oblations mixed with honey. Also we find in the 1st *Kaṇḍikā* of second chapter that begins with some *Śrāvaṇa* and *Aśvayuya* ceremony and finished in the eight *Kaṇḍikā* that speaks of entering the house after *Vāstu* examination. If we go through the 1st *Kaṇḍikā* of the third chapter we find the descriptions of Five Great sacrifices including *Vedārambha*, *samāvartana*, sacrifices for the attainment of desired objects and the twelfth *Kaṇḍikā* comes to an end with consecration of Royal armour on the eve of war. And the 1st *Kaṇḍikā* of the fourth chapter starts with the descriptions of resort to the Forest for curing disease, return home after

cure, Digging of the Grave, funeral procession, cremation and days of mourning, gathering of bones etc. And the last 9th *Kaṇḍikā* finishes with spit-ox-sacrifices (*Śūlagava*) sacrifice for propitiating Rudra. The above mentioned domestic rituals and ceremonies revealed the society at the time of the *AGS* period or age.¹ For the systematic and smooth running of the society of that period, the domestic rituals and ceremonies are to be performed by the householders during the period of the *AGS* with the help of his *Gr̥hyasūtra* (*GS*). In Toto, the society as revealed in the *AGS* was smooth and well managed one. Honour was given to the honourable persons. After death also keeping the system of mourning, *Tarpaṇa* to the fathers, fore-fathers which is a civilized Āryān society did.

The society as revealed in the *AGS* is the society of vedic society, specially Ṛgvedic society in which we find the approximate preliminary society of that time. In the society of the *AGS* we find using of some words of the *AGS*'s time. We have come to know that those words are used in the *AGS* – such as (1/1/4; 4/6/15) '*Viñjāyate*'; (i/20/10; 1/21/3; 3/9/8; 4/4/8; 4/8/6; 4/9/16,39) *evam* '*yañjagāthā*'; 1/3/10, saying this some '*uktis*' are cited except this 'eke' word is also used (1/4/2, 5, 6; 1/8/12; 1/9/3; 1/23/2; 2/4/12; 3/5/17; 4/3/22, 4/8/13; 4/9/5, 13) are used

1. *AGS*, pp. 143

‘*evam Ācakṣhate*’ (3/5/19) are also cited with the other opinions of the *GS*’s writers.²

Like that inside the *GS*’s of the *AGS* is used some words which are to be observed specially as ‘vrihi, yava, masa, tila (1/9/7; 1/17/2), ‘kantakī’ (4/1/13); ‘kṣhīr (ai), Palāśa, udumbara’ (1/19/13), ‘śamī’ (1/17/3), ‘chāga. aineya, ranrava’ (1/19/8); ‘lohā’ (4/3/8); ‘śarava’ (1/17/2); ‘navanīta’ (1/17/7), ‘dadhi, madhu, ghrita’ (1/16/5); ‘ghrittāṇṇa (1/16/4); ‘yakhmā’ (3/6/4); ‘akṣhispatha’ (3/6/8); ‘vriṣal’ (4/2/21); ‘saraṇjīvi’ (3/8/11); ‘catuṣpatha’ (1/8/6); ‘vīṇāvādaka (1/14/6); ‘gandha’, mālya, dhūpa, dipa’ (3/8/13; 4/6/4; 4/8/1), ‘chayamāṅsa, ‘tittira maṅsa’ (1/16/2, 3); ‘anulepanadravya’ (3/8/1, 16); ‘mani, kuntala, vastra, chātā, jutā, uṣnīś, kājā, janapada dharma’ (1/7/1); ‘vāstudevata (1/2/4) ; ‘yamapuruṣa’ (1/2/5); ‘guru’ (3/9/4; 4/4/19); ‘śaunaka (4/9/9); ‘caity yañja vā manī’ (1/12/1). In the side of the Grammar there are some special padas – as kritākritau’ (1/3/4); ‘akṣāralavaṇaśinau’ (1/8/10); ‘āvritā’ (1/15/12); ‘śītoṣṇābhiḥ’ (3/8/9); ‘amanonjaḥ’ (3/10/9), ‘akṣāralavanāśi (4/4/16).³ These words show that the people in the society of the *AGS* used these words by which we come to know that the people of the society of

2. RvGS, p. 8

3. Ibid

the *AGS* revealed of that time. The people obey the Guide line of the Gurus of their respective schools and Vedas. The people are devoted to the rituals, sacrifices and ceremonies by using the cited peculiar words or padas in the performances. The cited maximum words are not found in classical Sanskrit. The cited words are specially used of that time with the help of Priests and show their devotions to the gods-goddesses and their pitries also. The people of the *AGS*'s times used those cited words in the *Śrauta* sacrifices, *Grhya* sacrifices and other daily sacrifices also. For to modify themselves from all sides of the uncultured, they take the help of *saṁskāras* of the Āryān people and obey the preceptors of their own vedic schools. So, at the time of the *AG*'s and other *GS*'s, a systematic cultured, moral society is grown up by their practices of the *Grhya* rites. The cited use of peculiar words are used by the people of the society of the *AGS* period. Some words are not known to us, but some are known. The same words are used in the *Śāṅkhāyana* and *Kauṣītaki GS*'s also. The people of the society in the *AGS* revealed in this way also.

In addition to that, in the *AGS* and other two *GSS* of the *Rgveda*, we find the '*paurṇamāsayāga*' in the full moon day and night also, in the *pratipada Tithi* also, *yāga* was to be performed by the people of the society of that time. And there are some other *yagas* or rituals approximately thirty one in numbers. Again the society of the *AGS* is revealed by observing the

following sacrifices or rituals – from 1st chapter to 4th chapter as sacrifices and oblations, sacrifices of the house holders details of sacrifices, marriage age, selection of bride examination of the family of groom, marriage ceremony, local customs and general practice, departure of marriage party, establishment of domestic fire.⁴ Oblation of cooked food on the new and full moon, animal sacrifices, *Caitya* offerings through a leaf, rites for seeking the conception of a child, rites of parting the hair, rites of birth ceremony, feeding the child with solid food, tonsure ceremony of having the beard, *Caula karmaṇī*, initiation, selection of priests, offering honey are the rites in which the author describes the practical lives of the people of the society of that time. And we come to know that the society revealed by those rites – ceremonies – *yāgas* by the own school of that *śākhā* of that *Veda*. Not only cited ceremonies rituals are to be observe by the people of the society of the *AGS*, they have to observe the *Śrāvaṇa* ceremony, *Aśva yuyī* ceremony, *rite* of redscent, *rite* of *Aṣṭakas*, the ceremony following the *aṣṭakas*, mounting the chariot, examination of the house where the house is to be built, laying of the middle post of the house, entering house, these are the rites or ceremonies which are to be performed by the binding rules and regulations of the people of the *AGS* society.

4. AGS, pp. 1-28

Again, we see that some other sacrifices or rites like five sacrifices, rules for reciting the *Veda* texts, satiation of deities – sages and men, *Brahmachārya* – opening the annual course of study, sacrifices for the fulfillment of desires, twilight worship, the convocation of the students or *samāvartana*⁵, consecration of royal armour on the even of war, resort to the forest for curing disease, return home after cure⁶, days of mourning, digging the grave, funeral procession, cremation and days of mourning, gathering bones, pacificatory rites for the living, offerings to the dead (*Ekoddiṣṭa Śrāddha*), gifts to the Brāhmaṇas in the *piṇḍa* sacrifice to the manes⁷, and lastly the *śūlagavaḥ* sacrifice or spit – ox sacrifice for propitiating Rudra⁸, the above cited sacrifices or rituals or rites are to be performed by the people of the society of the *AGS* period. All the cited ceremonies, rites and rituals are to be performed binding with the prescribed rules and regulations by the people of the society of the *AGS*

5. ‘vidyānte gurumarthena nimantrya kritvānujñātasya vā snananaṁ’
‘tasyaitāni vratāni bhavanti’ *AGS.*, 3.4, 5.9

6. ‘āśāmsanta enaṁ gramamāgigamiṣantoagadaṁ – kuryuriti’ ha
vijñāyate’ *AGS.* 4/3/1, reference from *AGS*, pp. 28-101

7. ‘agnimukhā vai devaḥ pāṇimukhāḥ pitarāḥ iti hi Brāhmaṇaṁ.

AGS, 4.6.8

8. ‘paśūnāṁ upatapa enaṁ eva devaṁ madhye goṣṭhasya yaget’.

Ibid, 4.4.9

period in which we find the society as revealed in the *AGS*. Of course, the purpose, aims and their willingness to be civilized as an Āryāns, we cited in the beginning of the third chapter pages. There are some other minor ceremonies which are to be performed by the people of the society of the *AGS*, which are not possible to depict thoroughly in this simple thesis.⁹

Whatsoever, let us proceed to the picture of the society of the *AGS* period. Again, entering into the mantras of the *AGS*, we find that a civilized society, the society achieves peace and quiet prevailed. The agriculture was the main livelihood of the then society. The king was there who ruled the kingdom or small kingdom. War was frequently going on, Priests, Father-Mother and the aged persons were given honour. The Gr̥hyāgni was the worship in day to day life. The classification of the castes as Brāhmaṇa, Kṣatriya, Vaiśya and Sūdras was there in the society. But there was no rigidity of the castes (three – *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* and even Sūdras also) system. Because, *AGS* period was the preliminary stage of the Vedic society. The period was covered by the vedic society of that time. So, the marriage may be arranged easily amongst *Brāhmaṇa*, *Kṣatriya* and *Vaiśya*'s family. In some exceptional cases, the marriage may be held with Sūdra's family also. Therefore, only

9. Reference from the *AGS* text, pp. 101-143

activities are classified clearly that the *Brāhmaṇa* will worship for the individual or for the kingdom, *Kṣatriya* will rule the *Rājya*, the *Vaiśya* will engage themselves in business and agriculture also. Therefore, we may come to a conclusion that the society of the *Āśvalāyana* period though almost at primitive stage, yet the then society was the civilized, controllable, faithful society to each other and take the divisions of Karmas clearly. Of course, the Vedic and Tantric ritual is there in the society of the AGS period. Even magic rites are described in the AGS text as well. The rite of consecration, king's armour as found in the *Ṛgveda* (X.173) is a magical act of this kind. So, the age is Vedic but complete civilized and cosmopolitan society is survived.¹⁰

We have described the preliminary stage of the Vedic society in the writing period of the AGS text. It is generally believed that there was no caste system in the preliminary stage of Vedic period. The first mention of the four castes in the *Ṛgveda* is in the famous '*puruṣa-sūkta*', which is considered to be a latter hymn. There is the word '*pañcājana*' appearing in the *Ṛgveda*. According to traditional Indian interpretation, this means the five fold nation, divided into four castes and the fifth caste of the Niṣādas. There is no doubt that there was a gradation of the people

10. AGS, pp. 101-143

in the civic life of the nation. This had reference to the social and spiritual life of the nation also. But there is a different gradation according to the capacities and aptitude of the individuals. In the vedic society of the *AGS* period we find the migration from caste to caste was happened. As for example *Kṣatriya* became *Brāhmaṇas* as in the case of *Gṛtsamada* and *Viśwāmitra*. There is also mention of *Kṣatriya* girls marrying *Brāhmaṇas*. *Sukanyā*, daughter of king *Saryāta* married *Cyāvaṇa*, and the *Rathaviti*'s daughter married *Syāvaśva*. So, it is proved that the castes system was not so rigid in the *AGS* period which we do not find in the *AGS* text rigidly.

In case of the position of the women at the time of the *AGS* primitive Vedic age, women were equal in position with that of male in the society. Not only in intellectual life the women occupied the same position, but on the other side we find the women warriors fighting bravely in war. There were also women philosophers. Both gods and goddesses occupied the same position and rank in the religion of India. This complete equality between men and women is found in the Vedic society of that time. Again, the position of women's¹¹, we find the custom of *Upanayana* of the girls prevailed down to the *Sūtra* period, though it had then become a mere formality in the case of the majority. Women studied

11. TCHI, p. 224

the Vedic literature like men, and some of them, like *Lopamudrā*, *Ghoṣā* and *Śikatā-Nivāvarī* were the figure among the author of the Vedic hymns. In case of social life women had full right to control over their social customs and other sides also.

Again if we see to the preliminary Vedic Society in which the *AGS* text was born we find that there are various kinds of Arts, crafts and social-cultured life. There were various kinds of industries, especially spinning of fine yarns and weaving. The women wore very brilliant and fine cloths. Gold was used for ornaments. Various kinds of gems were used as decorations for the body, both by men and women. Many kinds of weapons were made with metals by the blacksmith, artists; chariot building must have become an art in those days. There are many places where poetry is spoken as of comparable for making a chariot. Besides horses, cows, bullocks, dogs and mules as domesticated animals. The *veda* mentioned the varieties of birds also. Reptiles, wolves and other wild and ferocious animals were also known to the Vedic Āryāns.¹² Again Āryāns had good brick built homes. There were villages and towns also. There were kings over all in many small kingdoms. Whatever that may be, in spite of this political division and even political feud, the Aryans in the

12. Reference from '*The Cultural Heritage of India*', pp.215-223

AGS period had a common culture. They worshipped common gods. Their secular life was also uniform. Although the poets were under the patronage of different kings, they formed themselves into a harmonious unit. They were proud of the achievements of their forefathers and tried to keep up the tradition. The Āryāns of the Vedic time knew the rivers of Punjab and also the Gangā and the Yamunā. The Sindhu and the Gangā systems must have been the centre of their civilization, but the other parts of the India were known to them for which they were able to spread the Vedic culture all over India easily. There were some bad habits of the Vedic period like gambling, drinking wine and *surā* is used along with soma. In some cases Soma is offered to the gods also.

The *Grhyasūtras* prescribe different kinds of meat to be given to children at the first feeding ceremony, for different sorts of results. Mutton, flesh of different kinds of birds and other forms of meat were freely eaten by the highest castes in those days, and still they were the most spiritual nation in the world. In addition to that there are four *Āśramas* such as *Brahmacārya*, *Gārhasthya*, *Vānapraṣṭhas* and *Sannyāsa*. By these four *Āśramas*, the people of the society at the time of the AGS and of the Vedas are to be controlled and their moral character to be built up for a good nation.¹³

13. TCHI, pp. 215-223

The scope and important of Education was obligatory for all. There is the famous statement in the *Veda* that every one should receive education (*Savādhyāyo 'dhyetavyah*). According to traditional interpretation, this meant that all children should study the entire Vedas. So, in the *AGS* we find that that *Brahmacārya* means opening the Vedic learning from their respective schools' preceptor and after completing the study, the guru arranges a *samāvartana* ceremony at the end of twelve years, in some cases it may be extended for more years. So, we know from the Vedic society the people both male and female must have received the education just for running the smooth life of the then society. In the society as found in the *AGS* women's participation in public meetings and debates took place. However, we find a fine picture of the Vedic society of those days in the *AGS*.¹⁴

The picture of the society of the *AGS* we find the *Dharmaśāstra*'s rules and regulations also. *Dharmaśāstra* included many fold topics from very ancient times. The *Dharmaśāstra* of Gautama, Boudhāyana, Āpastamba and Vaśiṣṭha deal in greater or less detail principally with the following subjects – the several varnas (classes); *āśramas* (stages of life); their privileges, obligations and responsibilities;

14. HDS, Vol. II, Ch. I, Pt. I, p. 1

the *saṃśkāras* performed on an individual (from *garbhadhāraṇa* to *antyeṣṭi*); the duties of *brahmacāriṇ* (the first *āśrama*); *anādhyāyas* (holidays on which Vedic study was stopped); the duties of a *snātaka* (one who has finished the first stage of life); *vivāha* (marriage) and all matters connected with them, the duties of the *grhaṣṭha* (house holder's); *Śauca* (daily purification of body), the five daily *yajñas*, *dāna* (gifts); *bhaksyabhakasya* (what food should partake of and what not). *Suddhi* (purification of persons, vessels, clothes etc.); *aśauca* (impurity on birth and death); *antesti* (rites on death). *Śrāddha* (rites performed for the deceased ancestors and relatives); *stridharma* (special duties of women); *dharma*s of Kṣatriyas and of kings; *vyāvahāra* (judicial procedure, and the sphere of substantive law such as crimes and punishments, contracts, partition and inheritance, adoption, gambling etc.); the four principal classes, mixed castes and their proper avocations; *apadharma* (actions and avocation permitted to the several castes in extreme difficulties); *prāyaścitta* (sins and how to expiate them); *karmavipāka* (results of evil deeds done in past lives); *śānti* (rites on the happening of portents or for propitiating the planets etc.); duties of *vāṇapraṣṭha* (forest hermit) and *sannyāsin* (ascetic). All these subjects are not treated in any fixed or settled order in the sūtra works.¹⁵ To take only one example, the subject of

15. Ibid

partition and inheritance occurs at the end of the *Dharmasūtra* of Gautama, while Vaśiṣṭha places the same subject in the middle of the work (17th chapter)¹⁶ and Āpastamba deals with those topics after finishing three-fourth of his work (in 11.6.14). Further, some works on the *Dharmaśāstras*, give very elaborate treatment of certain topics of which only faint traces are found in the ancient *Dharmasūtras* and metrical *smṛties*. Such topics are *vratas* (which may be looked upon as extensions of the subject of gifts), *utsargā* and *pratiṣṭhā* (dedication of works of public utility of temples and shrines); *tīrtha* (sacred places and pilgrimages to them); *kāla* (auspicious times, festivals etc.).¹⁷

We find that from the above list any one will convince how the conception of *dharma* was a far-reaching one, how it embraced the whole life of man. The authors of *dharmaśāstra* meant by *dharma* not a creed or religion but a mode of life or a code of conduct, which regulated a man's work and activities as a member of society and as an individual and was intended to bring about the gradual development of a man and to enable him to reach what was deemed to be the goal of human existence.

In the *AGS*, we find that all the code and conduct of the *Dharmaśāstras* and *Dharmasūtras* are followed by the author of the *AGS*.

16. Ibid, pp. 1-2

17. *AGS*, pp. 1-123

Because, we find the time of every ceremony of the *AGS*, fixed by the rules and regulations of the *śubha avasthāna* of the *Grahas* and *Nakṣatras*. Every ceremony or ritual or rites are performed by the *AGS* text and other sutras also. So, we come to conclusion that the rites or ceremonies which are observed in the Age of *Āśvalāyana* was based on *Dharmaśāstras* and *Dharmasūtras* and we see the picture of the Vedic society and the period of the *AGS* properly.¹⁸

ATHARVAVEDA VEDIC SOCIETY

The *Atharvaveda* is one of the four Vedas. The other Vedas are *R̥gveda*, *Sāmaveda*, *Yajurveda* (the *Śukla & Kriṣṇa Yajurveda*) and *Atharvaveda*. Amongst the four Vedas, the *Atharvaveda* carries a special status in the firmament of Vedic literature. The very meaning of the *Atharvaveda* is ‘*Atharvan*’ which carries the meaning of earthly things which are related to the general people of the world. Another meaning of the *Atharvaveda* means ‘*Bhūmi* or Earth’. It means that the *Atharvaveda* is based on earthly matters for the people of the world. But it is clear that the followers of the *Atharvaveda* are not so many like those of the *R̥gveda*, *Sāmaveda* and *Yajurveda*. The *Atharvaveda* is observed or applied in the North East of India, specially in old Kamrup, so the old Kamrup is known

18. *AGS*, pp. 1-123

as the ‘*Māyāvinīr Deśa*’ in the pre-historical period that means the time of Hari-Hara Yuddha in the kingdom of Vanāsura, who was the king of old Śonitpura. Whatever that may be, the *Atharvaveda* is the only *Veda* which carries the meaning of secularism like the Ṛgvedic hymn ‘*yama and yami*’.

Now we proceed to the Atharvavedic society in the Vedic time. Before this, we must have a clear idea of the *Atharvaveda*. If rightly observed in the History of the *Atharvaveda* we come to know that the *Atharvaveda* is a different Veda which indicates by its name. As the *Ṛgveda* is the oldest and the most important source for Indian religion. Similarly the *Atharvaveda* is our oldest and the most important source for knowledge of Indian history, the *Atharvaveda* is the secular document of the Vedic age. This is borne out by a number of facts. It is not a religious work like the other three Vedas. The purpose and nature are fundamentally different from those Vedas or the *Trayi*. The *Atharvaveda* mentions itself a number of times under different names of the venerable sages of the Veda viz. – *Atharvan*, *Angiras* and *Bhrgu*.¹⁹ It is called “*Atharvangirasah*” (X.7-20). This is probably the most original title of the *Veda*. It is coined after the names of the two sages or their families who have contributed in bulk of the *Samhitā* the later works like the *sūtras* the *Epics*, the *smṛties* etc.

19. AV. IV, 3, 7; 37, 1. V.19.1; X-6.20; XI-6.14; XIX-54.5 etc.

mentioned the *Atharvaveda* by this name.²⁰ The contents of the *Atharvaveda* shows that it is made up of two parts – the *Atharvan* which is *Śāntikā*, *Pauṣṭika* and *Bheṣaja* and the *Angirasa* which is *yātu*, *Abhicāra* and *Ghora*. This internal division of the *Atharvaveda* is responsible for its title ‘*Atharvavan girasah*’. The Atharvan and Angiras were originally names of the two sages or their families but on account of the special nature of their compositions they were identified with the two types of spells and practices. The Atharvan stands for Bheṣaja²¹ and *Angirasa* for *yātu*.²²

Another title – “*Bhṛguvangirasah*’ is found in the *Atharvaveda* texts only.²³ These two titles of the *Atharvaveda* differ markedly from those of the other three Vedas. The *Ṛgveda*, the *Yajurveda*, and the *Sāmveda* are names derived from the literary units forming the Vedic Saṁhitās, viz. *Ṛgveda*, *Yajurveda* and *Samān* is the chants and formulate used by the priests in their ritual of *Śrauta* sacrifices etc.” Again we have

20. Bau, Dh, III.5.9.14; Manu Smṛti – XI.33, Yaska Smṛ.- 1.312, Maha, Bh. 305, 20; VII. 41.33

21. AV. XI. 6-14;; GBI, 1.3.

22. Ibid., VIII-59; X. 1-6, HAV (Ch.I), pp. 1-3

23. GB, 1.3.3; 1.2.22

to know about five people' (*Pañca Janah*). According to the history of the *Atharvaveda* we know about the *Pañca Janah*.²⁴ The five peoples or races (*Pañca Mānavah*, *Pañca Janah*, *Pañca Kr̥ṣṭayah*, *Pañca Charsanyoh*, *Pañcakṣtyah*) may be an eponym of the five great Āryāns tribes, or their confederation as Zimmer thought.²⁵ But every where in the Vedic literature, we find references²⁶ to the five peoples where the meaning 'Āryān tribes' does not fit in. There is different of opinion with regard to the exact meaning of the term (Five peoples)', some think that the term

24. AVH, "The five peoples belong to you, O Earth! on whom the sun throws eternal light" (AV.XII.1.15)

25. Zimmer Altindisches leben 122, 124, Oldenberg Buddha, p. 404; Ludwiyo 153, Macdonel Vedic Mythology, p. 64, Sanskrit Literature 153 etc. For the views of the Roth, Goldner and others – in the Vedic index 1.467, R̥V. 1.108.8 "yadindrāgnī yadus turbaśeṣu yaddruhy ūṣvanuṣu pūruṣu sthaḥ! atoḥ pari-vriṣṇavā hi yātamāthā somasya pivataṁ sutasya" mentioned the names of the five tribes but they are not expressly identified with the *Pañca Janas*, pp. 32.33 (AVH).

26. AV. 11.12, III.21.5; 24.3; IV. 23.1; V. 17.9; VI. 75.8; VIII.6.1, XII. 1.15; 42 etc. RV. 11.2.10; IV.38.10; V.86.2; VI.61.12; VII. 75.4; IX. 101.9; 92, 3 etc.

refers to the whole of humanity (Roth & Geldner), others think that the term means 'Five human races' (Whitney), or five human societies. In ancient times, the term was variously interpreted. The *Aitareya Brāhmaṇa* states that the *Pañca Janas* stand for Gods, men, Gandharvas, (and Apsarās), serpents and pitries.²⁷ While commenting on AV.IV.23.1 and Sāyana also says the same thing with difference that in place of Serpents and *Pitrs* he inserts Asuras and Rakṣasases. The *Nirukta* of Yāska mentions one more view of *Aupamānyava* which is differed from the one²⁸, while commenting on the *Atharvaveda*.²⁹ Sāyana also says the same thing with the difference that in place of Serpents and Pitrs he inserts Asuras and Raksasases. The *Nirukta* of Yāska mentions one more view of *Aupamānyava* which is different from the other on reproduced by Sāyana viz. *Pañca Janas* means the four castes and the Niṣādas. Same or similar views have been expressed by later writers like Sankara and others". These are the comments about the *Atharvaveda* published by Dr. V.W. Karambelkar. But our topic is Atharvavedic society. Let us proceed to the

27. 'sarveṣāṃ vaitat pañcajanānāmuktham devamanuṣyānām gandharvap-sarāsam sarpanām pitṛṇām ca'. AV, III.31

28. 'gandharvaḥ pitoro devā asurā rakṣāṃsītyeke. N. IV.23.1

29. 'catvaro varṇā niṣādaḥ pañcamitya upmaḥ'. N. 3.8

main topic of the Vedic society of the *Atharvaveda*. The Vedic society includes the society of the four Vedas. Whatever it may be Ṛgvedic, Sāmavedic, Yajurvedic and Atharvavedic society are the Vedic society. The periods of Vedas are more liberal than *Sūtra* periods in some cases. So, we must quote about the Vedic society.³⁰ “(i) society: the Vedic society consisted of two kinds of people (*varṇa*) white Āryān and dārka (*Dāsa*), who are often contrasted on account of their colours.³¹ Among the Aryans who were of white complexion, with pointed nose and black eyes and hair there were the three classes – *Brāhmaṇa*, *Kṣatriya* and the Vaiśyas, the fourth being of the Sūdras i.e., of *Dāsa* or *Dasyu*.³² These were naturally formed on the basis of the inclinations of mind which led to the choice of profession. That the class division was based upon the choice of profession is illustrated by the examples of Viśvāmitra (RV.III.33.8) and Devāpi Arstisena (ṚV. X.98), who were borne in *Kṣatriya* parents, but choose to become *Brāhmaṇa* and *Purohita*. *Purohita* in those days was a person of great importance and the *Upaniṣads* show kings in the exercise priestly functions of learning and teaching. The *Veda* shows no restriction

30. HOAV, VIII.210, p.

31. ṚV.II.12.4; III. 39.9., I. 104.2

32. ṚV. VIII. 35, 16-18; I. 113.6; X. 90.12, AV. XIX.6.6

of war to *Kṣatriya* and in the *Atharvaveda*.³³ We find *Viṣah* (people possessing 'bala' associate with *Sabhā*, *Samiti* and *Senā*.

Among *viṣah* (people), *Brāhmaṇ* and *Kṣatriya* had very close relation and their prosperity was repeatedly asserted. Both were superior in power, strength and intelligence, but in them too royal power rested with the king and his noble in work who was *Kṣatriya*. This *Kṣatriya* or *Rājanya* class protected the country, controlled its administrations, enforced law and levied taxes on the people. The administration was built-up from *Grāma* (village) above. The states were comparatively small though some ambitious king having subdued his neighbours assumed the title *Mahārāja*. Agriculture, cattle rearing and trade were the main pursuits of the people who paid tribute to the king and kind. People participated in wars which were frequent and were mainly for capturing cattle (*godhana*). There was no absolute separation of functions among the people. The *Brāhmaṇas* served as *Purohita* to the king or otherwise led quiet lives in the country side except when they were engaged on the occasion of some great festival or sacrifice by a king or a wealthy nobleman. There are cases of marriage between *Brāhmaṇa*, *Kṣatriya* and *Vaiśya*.³⁴ From the

33. HOAV. III. 19.1; IX. 7.9; XV. 9.2.3, p. 211

34. AV, V. 17.98

VIIIth chapter of the history in the *Atharvaveda*, the Vedic society in the age of the Vedas were dependent upon agriculture, cattle-rearing and trades etc. were the livelihood of the persons of Vedic age. Then the law: crimes and punishments – *Dharma*, was the word used in the sense of law.³⁵ Festivals were very much popular amongst both male and female and both enjoyed the festivals without any restriction. Horse – racing is the most favourite amusements of the Vedic Indians.³⁶ Gambling- dicing was one of the most important past-times of the Vedic Indian. Gambler (*kitava*) is frequently mentioned in the *R̥gveda*.³⁷

Music – Vedic Āryāns were very fond of music which was the regular feature of the sacrificial rituals. The Vedic Riks were set to singing and were called *samān*. Udgatṛ was the chief singer at the sacrifice. There was also popular music as opposed to the sacred or sacrificial music. Such popular music are called *Vādita* and the musician was known as *Talava*.³⁸ Different musical instruments are mentioned such as *Karkari* (a lute *R̥V*. II.43.3; *AV*. IV. 34.4).

35. *R̥V*. 1.22.18; 164,43, 50; *AV*. XI.7.17; XII. 5.7; XVIII. 3.1 etc.

Festivals mean *Samāna*, *R̥V*. II.16.7; VI.70.2; VII. 25; VIII. 12.9; *AV*. II. 36.1

36. *R̥V*. VIII. 80.8; II.14.6

37. *R̥gv*. II. 29.5; V. 85.8; X. 34, 87, 10.13; *AV*. VII.50.1; 109.3

38. *HOAV*, pp. 211-226

If we go through the scope and importance of education in the Vedic society, we find that education was obligatory for all. The *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* were required to pass through the period of studentship (*Brahmacārya*). The period of *Brahmacārya* was minimum twelve years in which the students had completed their education. Of course, the period of the *Brahmacārya* may be varied in some cases. The house was built with *Agara* (AV.IV.36.3) or *Auasatha* (AV. IX.6.5) of the Vedic Indian. The house of the Vedic Indian is popularly called *Gṛha* (RV. III.53.6; IV. 49.6; VIII. 10.1, AV. VII. 83.1; X.6.4)

Clothing: *Vasana* (RV. X.90.6; 161.4; AV.V. 55.2); or dress of people consisted of Ajina-skin of an animal (Gazelle AV. V. 21.7). Ornaments – Hair dressing was termed *opaśā*³⁹ means a plait used in dressing the hair by women. The Goddess *Sinīvītī* is called *Supaśā*. There were variations in dressing hair as *prithuṣṭuka* (RV.X. 86.8) and *Vaṣitaṣṭuka* (I.167.5).⁴⁰ The ear ornaments were called ‘*Karnasobhana*’ (RV. III.78.3) which were some kind of gold rings (RV.I. 122.14).

Family: *Kula* is the word for family. The chief of the family was called *Kulapa* (RV.X.179.2). In the *Atharvaveda* a girl is ironically called

39. RV. X. 85.8; (VIII. 14.5; IX. 71.1; AV. VI. 138.1.2; IX. 3, 8

40. HOAV, pp. 222-229

kulapa, because she is left in the world without husband and has yama only as her spouse (I.14.3). Next we find the food – among the articles of food (*pitu*); (*Prakava* – cooked food) are mentioned. *Apūpa* – a cake of rice or barley mixed with ghee (ṚV. III. 57.2; X. 45.9) *odana* means a mess of grains cooked with milk (*kṣira pākam*). It has many varieties which are described in the History of *Atharvaveda* (page no. 229-230). Then we proceed to *Samṣkāras* which were necessary for the people of the society. A member of the Aryan family had to pass through four stages of life of which *Brahmacārya*, religious studentship was the first.⁴¹ It was a necessary part of the people of the Vedic social discipline. The *Atharvaveda* has in honour of a *Brahmacārin*, a hymn (AV. XI.5) which gives us all the characteristics of this stage of life. The others are with the prescribed rules and regulations in ‘The History of the *Atharvaveda*.’⁴²

Women: Vedic Indians always respected their women. The *Veda* mentions a number of goddesses as – Aditi, Uṣās, Vāc (VIII. 99; X. 125), Indra, Śaci (X.145.159); Bhūmī (I. 1.59, 160), Śītā (IV. 57); Sūrya (X. 85), Hā (VII. 16), Rākā, Saranyū, Śradhvā, Śinivālī, Priśm, etc. In these goddesses, their motherhood is the most important point. Aditi is the

41. ṚV. X. 109.5; AV. III.108.2; 133.3; XI. 5.1 etc.

42. HOAV, pp. 230 – 231

typical mother of them. She gave birth to Mitra, Indra, Varuṇa, Rudra, Āditya; she is all powerful, all comprehensive (X.100.1); she is free, independent, mother of all (V. 19.4), and everything (I.89.10). She frees a man from sin (X.36.3; VII. 82.10). So is in the case of Uṣās.

There are some female sages in the list of Risis of the *Ṛgveda* – Ghṛāṣā (X. 39.40), Lopamudrā (I.179); Lomāśā (I. 126.6.7), Viśvavārā (V. 28), Śacī (X. 159), Juhū (X. 109).

From the hymns of the *Ṛgveda* and the charms of the Atharvaveda we get much more information about the condition and status of women in those days.

Women were not denied education (X. 39.40) girls attained age at the time of marriage and they were allowed to select their husbands.⁴³ There were given away in marriage after being decorated.⁴⁴ There were charms to secure husband in marriage and win his love. Still some girls remained unmarried and grew old in the house of their parents. Beautiful girls were begged from Pūṣāṇ (RV, IX. 67.10.11). Sisters would not marry before their brothers; Sisters would not marry before her elder sister. Widow was allowed to remarry, particularly with the younger brother of

43. HOAV, pp. 232-233

44. RV, XI. 39.14; IX. 46.2

her dead husband (RV.X. 40.2). This was, perhaps the beginning of *Niyoga* of which much is heard in the *Mahābhārata*. A woman was married for riches.⁴⁵ The others are to be found in the History of *Atharvaveda* from page no. 232 to 236. The above mentioned quotations are shown that the *Atharvaveda* – Vedic people were religious honest and dutiful, one like the other Veda's society which we find clearly. The people of the *AGS* society is also belonged to the Ṛgvedic society. So, the relations amongst the *Atharvaveda*., *Ṛgveda*, *Sāmaveda* and *Yajurveda* were the same Vedic societies. The people were religious, disciplined, honest and all kinds of humanism prevailed at that time.⁴⁶ The authors and followers of the *Gr̥hyasūtras* are belonged to the four Vedas and so they were developed in maximum cases than the present societies.

45. Ibid, X. 27.12

46. HOAV, pp.232-236

CHAPTER IV

ECONOMIC CONDITION AT THE TIME OF THE *ĀŚVALĀYANA GRHYA SŪTRA (AGS)*

Before we go to deal with the economic condition of the society during the period of *AGS*, we must know the society of that period which is known as the Vedic society “which will show us the said economic and political and of the age of the latter *Samhitās* and *Brāhmaṇas* (2500 B.C. to 1000 B.C.). The evidence of this is all literary, yet, it enables us to have a fairly good picture.”

The *Mahābhārata* refers to trace promiscuity in martial relation in ancient India, when it narrates how Śvetaketu enjoined his life where there was no strictness in conjugal relations. The *Rgveda* also accordingly refers to women without guardians going astray.¹ But, the life of the marriage hymn¹ shows that the sanctity of the institution of marriage had already been recognized by the society and the lapses, which we notice here and there are difficult to clear in all times and in all societies. The tie of marriage was binding force through out the life.

There are indications of divorce, but there is no such evidence to show it clearly, and we find that the widow-marriage was prevailing.

1. RV, X. 85

Naturally, the custom of Sati did not exist in the Vedic age, though the funeral ritual contains traces of its prevalence in pre-Vedic period.² Monogamy was the as usual rule, but polygamy was permitted and practised by the rich and the ruling class. Polyandry was unknown. Marriage is not regarded as a secular conduct; it was a religious ritual which enjoined the husband to regard his wife as a good gift. But the bride purchase was not known, the bridegroom in such cases observed their conjugal lives smoothly in the society, however, held in low esteem. Dowry also is sometimes referred to. The *Kṣatriya* by conquest raksas abduction form of marriage occasionally prevailed as when *vimada* married a bride won in war *Gāndharva* or love-marriages were not uncommon, there are several hymns in the Vedic literature, which were used as charms to secure success in love affair.³

Child-marriage was unknown to the Vedic period, brides were in the bloom of youth at the time of wedlock, and well trained to assume full responsibility of the management of the household; for the people hope is expressed in the marriage hymn, that they may rule even over their parents-in-law. Being grown up the prospective bridegroom themselves

2. VS, pp. 221-22

3. TCHI, p. 227

after settled the marriage. The *Rgveda* refers to the lucky maidens who, being beautiful, could settle their own matches. Consummation of the marriage followed the completion of its ritual.

The position of the woman in the Vedic age was on the whole much more satisfactory than in the latter period. The society in the period of the *AGS* was a Vedic society. We have given an idea in the brief about the Vedic society as revealed in the *AGS*.

Let us proceed to deal with the economic conditions during the period of *AGS*, 'In those days the agriculture and cattle-rearing were the chief productive occupations in the period of the *AGS* society or in the Vedic society, of these, the latter was almost the exclusive profession of the society in the nomadic stage. That stage was passed before the Vedic age, but still we find great importance attached to herds of cattle. An interesting hymn in the *Atharvaveda* shows that non-possession of cows was regarded as a great misfortune; a rite is described there to avert it. Elephants were also being tamed in the latter Vedic period, but were not yet used for war.⁴ Agriculture was the main factor of economic stability, and the profession was regarded as a respectable one, the gambler, for instance, is advised to take it up to improve his condition. Canals were also

4. Ibid, p. 227-33

excavated to help agriculture. Not only canals but the tanks were also dug for irrigation to pouring the water in the field of agriculture. The various stages of agriculture – such as ploughing, sowing in burros, cutting of corn and making bundles of sheaves, and trashing and winnowing are referred to, and rituals were prescribed for some of them. Prayers for success in agriculture are not in frequent. Bārley, wheat, been and sesamūm are the main crops for economic condition.⁵ Apala refers to her father's field, it would thus appear that individual ownership in cultivable lands were not known. But, the gift of land was not approved, showing that though a person could use a piece of land, he could not transfer it at his own sweet will.

Trade and commerce are the other sources to develop the economical condition.⁶ Roads were primitive, and bullocks, pock-horses, camels, and wagons were used for transport. River navigation as was also resorted to, but the knowledge of the sea seems to have been far from intimate. We know little of trade organization, but the 'Sreṣṭhin', referred to in latter Vedic literature, may have been the chief trade guilds, as in latter times. Cows or corps was the matter of exchange to each other. If

5. Ibid, p. 228

6. AV, III.16

somebody wants to purchase image he will have to gain it after ten cows (in the minimum rate). Because there is no metallic currency. The term 'niṣka', which later meant a gold coin occurs in the *Ṛgveda*, but, it denotes a gold ornament. Silver was practically unknown. So, there could have been no silver currency. There are not references to copper coins contracts of sale are some times referred to. Failure to pay a debt would often reduce a person to slavery.

Crafts and professions are also two wings just to develop the economic condition of the state. The *Ṛgveda* refers to a number of professions, such as smiths, carpenters, physicians, potters, weavers, tanners, craftsmen and grinders of corn are expressly mentioned just to incoming sources of the economy. *Ṛbhas* and *Asvins* were originally were human beings, but were later elevated to divinity on account of their skill in craftsmanship and medicine respectively. The status of the carpenters or the chariot-maker was as high as that of the air pilot in modern times, and for the identical reason the victory in war depend upon the skill in making chariots and in using them.⁷ The Aryans themselves were playing these crafts, as the ancient Greeks did in the age of Homer. Later on, when slave labour became common with the complete subjugation of the

7. Ibid, pp. 208-228

Dāsyus, many of these professions were delegated to the Sūdras and came to be looked down upon.

A large number of crafts and professions refer to the later Vedic period showing greater specialization in the economic life. Among them the principal are those of the fisherman, jewel-makers, wood collectors, boatman, washer men, rope-makers, barbers, bow-makers, actors, charans (musician of Vedic hymns), hunting animals etc. are the professions by which persons and country or kingdom develop in economy. It is not clear as to which of these professions were being followed by the Aryans or non-Aryans or these professions were open both Aryans and non-Aryans also.

The profession of priest or warrior was held in the highest esteem. The priest could ensure divine aid and intercession and was indispensable even for the king. The warrior was the main instrument of Aryans expansion and naturally was regarded highly. After the victory of enemy the materials and *Godhanas* collect for his own state or kingdom and develop the own *Rājya*.

Medicine was minutely cultivated and strenuous efforts were made to cure the usual ailments. The antidote for diseases was partly herbal remedies and partly in incantations. The *Atharvaveda* refers to the treatment of fevers, jaundice, consumption, dysentery, convulsion, ulcers,

eye-diseases, abortion, delivery, worms, menstrual disorders, poisoned-arrows etc. Surgery also seems to have been practiced as the *Rgveda* (1.116.15) refers to the Asvins giving an iron leg (*Janghā-āyāsi*) to vispala to replace the one lost by her in a battle.⁸

POLITICAL SYSTEM

Before we go to this political system of the people of the society in the age of the *AGS*, we must know the comment of western scholar Max-Muller. The scholar opines “In the history of the world the Veda fills a gap which not literary work in any other language could fill, it carries us back to times of which we have no records anywhere and gives us the very words of a generation of man of whom otherwise we could form but the vaguest estimate by means of conjunctures and inferences. As long as man continues to take an interest in the history of his-race, and as long as we collect in libraries and museums, the relics of former ages, the first place in that long row of books which contains the record of Aryan-branch of mankind, will belong for ever to the *Rgveda*.” From the opinion of the scholar it is clear that Veda specially *Rgveda* is the last resort of the world just to know our forefathers Aryans. It is impossible on the part of us to acquire the knowledge of the period of the Vedas. Yet we should try

8. Ibid, pp. 28-29 (References of TCHI)

our level best to show the political system of the Vedic people means after permanent settlement of the Aryans in India from the various sources of *Veda* and the writing evidences of that time. It is known from the sources that the Vedic Indian settled themselves into an agricultural community. Therefore, there are several traces of the nomadic state preserved in the Vedic literature. Kings are, for instance, described as the rulers over tribes like the Kurus, the Pancalas, the Vadus, and the Turvasas. They are not described as rulers over particular regions; nor are the boundaries of their kingdoms defined anywhere. The territorial state, however, was first coming into existence and later Vedic literature clearly refers to it.⁹

Monarchy was the normal form of the political system or organization; republic or oligarchies were rare. Vedic literature contains some speculations about the origin of the kingship. We know from the sources that the gods were being continuously defeated in war by the Asuras, they pondered over the situation and concluded that the cause of their defeats was their having no king or competent leader.¹⁰ They then anointed Indras as their king and ultimately won the war. Indra was

9. TS, II. 3.3.4

TCHI, Vol. III, p. 229

10. 'Arjānyatayā vai no jayanti rājānaḥ karavāmahaṁ it, (Ait.Br.)

selected for the exalted position, because, he was a very capable and powerful military leader. We are told that on another occasion Varuna succeeded in establishing his claim to kingship by proving that he is superior to all other gods in strength and leadership.

These parables would show that kingship was evolved in Vedic society as a result of the stress of war competent leadership was a necessary to lead the Aryans successfully against the Dasyus or the non-Aryans, and this circumstance gave rise to kingship¹¹. But it should not be forgotten that the patriarchal organization of society had already shown the seeds of the kingship. The patriarch or Kulapati exercised wide powers over the members of his family. The Aryans were thus accustomed to obey a leader, several Kulas or families constituted a 'Vis', presided by a Vispatis and Janapatis also exercised considerable powers over the people under their leadership. The gradation of the *Kula*, the *Vis*, and the *jana* was to some extent similar to the gradation of gens, the curiae, and the tribes among the ancient Romans".

According to the later Vedic period we find the king was elected sometimes. The election happened amongst the Kulapati, Viśapati, Viśāśand Janapati. Viśapati must have been one of the Kulapatis of the

11. TCHI, Vol. III, p. 229-230

Kulas constituting the particular viz; and it is very likely that owing to the particular instinct of the society, the honour may have been usually bestowed upon the most senior Kulapati. The same phenomenon may have repeated in the case of the janapatis. Often, however, there were contending factions among the Kulapatis and Viśāpatis and we find in the Vedic literature preserves several traces of election of kings on such occasions. The *Rgveda* in one place expressly describes the Visas as electing their kings.¹² In the *Atharvaveda*, the hope is expressed that a king to be crooned (confirmed) may be elected by the people viz.¹³ The election was more formal, probably the members of the contending factions of the Viśāpatis; not by the general people. In the *Atharvaveda* (III.3.6) contains an assurance given to a king by his partisans, “Let your enemies challenge you, we have elected you”. The election of king is few in number. In one place the people are not assembled to elect the king due to afraid of him. In a vast number of cases, kingship had become hereditary in the Vedic time. There are four instances, reference to kingship being hereditary among the Purus for four generations and among the Śrñjays for ten generations which are in Vedic literature, yet, the

12. ‘yā im viśo no rājānāṃ vṛṇānā vībhatsuvo apavṛtvādatiṣṭhan.
X.8.124.8’

13. ‘tvam viśo vṛṇantaṃ rajyāya.” (III.42), TCHI, p. 230

election of kingship was happened in the Vedic period also, though in that time also the hereditary system was prevailed.

The size of the territory or kingdom of the Vedic king ruled was small; it was like the city- state of ancient Greek. In the later Vedic period, the states began to be more and more extensive one. The conception of an emperor over the territory from the Himālayās to the seas is to be found in the *Brāhmaṇa* literature. It is found from the references that kings like. *Brata* having performed the *rajasuya* or the *Aśvamedha* sacrifice assumed the status and power of the emperor or *Samrāt*.¹⁴

It was clearly shown the differences in grade and status of the kings in the Vedic literature. It refers to the title of *raja*, *maharājā*, *svarat*, *bhoja*, *samrāt*. However, by these status the kings power are shown, yet, we are not clear about those status, position clearly due to Vedic period.¹⁵

In the early period, when the kingship was elective, the king's power was not so extensive. Like the Homeric monarch, the Vedic king at the beginning was only the first amongst his rivals, who had assented to

14. AB, vii, 3.14

Ibid, pp. 230-31

15. (a) 'yasmai vai rājyaṁ anumānyante sa rājā bhavati, na sa yasmai na'

SB, IX, 3.4.5

(b) RV., X. 173.6

his elevation to kingship.¹⁶ Taxes collection from the subjects were not regular, so, he had to remain content with voluntary offerings. One Vedic poet is seen praying to Indra that through his favour, his patron king may have the good fortune to revive regular taxes from his subjects.¹⁷ It is known from the Vedic literature that the prestige and power of the king began to increase. The king owned excessive land and herds of cattle, and there was considerable pomp associated with his court. The king was the course, the leader of a strong military force, and the later Vedic literature describes how he held undisputed over his subjects. It is known from the old history or Vedic history that the king or Vedic Monarch performed not religious rituals like the Egyptian kings. The rituals were held by the help of his *purohita* or royal chaplain. It was held that the *purohita* was indispensable for the success of the king and the prosperity of his kingdom.¹⁸

In the Vedic society in the *AGS* period king's power was considerably controlled by an assembly or parliament which is known as *Samiti*. The three-tiered assemblies like *Vidatha* – the assembly of scholars,

17. Ibid., RV. X. 173.6

JKS-VHI, pp. 231-232

Ibid

18. Vedic index II, VI (Vol.II), p. 56; TCHI, pp. 231-232

Sabhā, the assembly of the villagers and *Samiti*, the parliament of the kingdom controlled the king. It is known from the sources that the oppressive king was will fall in danger if the *Samiti* will be disagreed with his opinion, From that capacity he must have served as the highest judge of the state, though the cases were in the first instance, tried by the popular village courts.

The king was not regarded as king of divinity in the Vedic age. Only in a solitary passage king Purutsa is called Ardha-Deva or Semi-Deva,¹⁹ but it was because he was believed to be a gift of Indra and Varuṇa to his widowed mother. Another passage in the *Atharvaveda* (XX.127.7) describes king Parikṣita as a god among men, but that opinion was due to gratefulness of him. The kings were not mentioned as a gift of Divine. Only in the later period of the later Saṁhita, we find gradually growing tendency to elevate the king to Divinity. There are some later Saṁhita writers describing the king as powerful one for god Sāvitṛī, Indra, Varuṇa and Prajāpati etc.²⁰ The divinity formula comes from the time of the *Smṛti*-period.

19. ṚV, IV. 42.9;

20. Ibid, pp. 231-232

Ratnins or King's councilors – by this system, the king was assisted by a council which was known as Ratnins or councilors in his administrations. The formation system of the Ratnins were these *purohitas* or priests, *Senānī* or the commander in-chief, *Suta* or the charioteer, *sangrahitṛ* or the treasurer, *bhāgadhuk* or the tax collector, and the *grāmani* or the leader of the village. These were the heads of the different departments. *Mahiṣī* or the crowned queen or the chamberlain and *akṣavapa* or the game champion also in Ratnins, they were the members of the royal court. The council of the Ratnins was a forerunner of the council of Ministers of the later period. The council of the Ratnins was a forerunner of the council of Ministers of the later period.

As the states were small, so, no provincial or district government was developed, and the secretariat had not come into existence. The *Grāmani* or the village head-man was the in-charge of the village. The in-charge of the village was assisted by the *Sabhā* or the village *Pañchāyat*. All problems of village administration like village defence and settlement of disputes were tackled by the *grāmani* and his *Sabhā*.²¹

In the Vedic age the republics were not unknown. We have seen that in early times kingship depended upon the willing concurrence of

21. Ibid, pp. 232-33

Viśpatis and Kulapatis to accept a particular person's leadership. In one passage declares that he alone can become a king, whose kingship is assented to by other kings. It is proved that which refers to an oligarchic body choosing its own leader. When this choice began to fall upon a particular family and its descendents, hereditary kingship was the result. When such was not the case, the state would be an oligarchical one or a republic one. The *Aitareya Brāhmaṇa* cited that beyond the Himālayās there were vi-rat or kingless states, where coronation was offered not to an individual, but to the whole population. Uttarkurus and Uttarmadras had this kingless or republican constitution in the later Vedic period. It is difficult to understand the matter. It is clear that in the Vedic period the political system and the cultivations of different arts and profession are prevailed.

If we see to the *Manusmṛti* we have seen that in the 7th chapter of M.S. describes vividly the duties of the king and subjects to be observed.²²

If we go through the Atharvaveda we find the political system of Vedic age as according to the description of *Veda* – “The king and his

22. MS, VII, Chapter, ‘Rājadharmānāmāha’

(Daṇḍa-punishment etc.), pp. 234-235

Ministers” in the Vedic age, the word *Rājya* was in a different sense than what the *Rāṣṭra* meant. *Rājya* stood for royal sovereignty (AV. III, 42; IV, 8.1.; XI. 6.15; XIII, 3.31; XI. 4.31), the power of king also meant ‘state where king’s sovereignty was absolute *Rastra* on the other hand meant kingdom, Royal territory²³, Trasadāśyu says; “Mine is the kingdom (*Rāṣṭra*) on both sides” (RV. IV.42.1). In the *Taittiriya Saṁhitā*²⁴ a blessing is solicited ‘May the king in its kingdom (*Rāṣṭra*) become brave, a skilled archer, and a great warrior.” Similarly in the *Atharvaveda* XIII,1.8.10) the mother earth is requested to impart strength to the (*Rāṣṭra* or kingdom).

The king²⁵ ruled his kingdom. Monarchy was the normal form of government. The king’s rule was ordinarily hereditary as the Tristubharatas or Puru families did. These royal families ruled for ten generations (*Daśapuruṣaṁ rājyaṁ*). But unlike the example of king Śāntanu of the Kurus, the eldest son was called to the throne after the dismissal of the father.²⁶ It was the right of the seniority (*Jyaṣṭhaṁ*).

23. TS. VII, 5.18.1

24. Ibid., 5.18.1

25. Rājan is either from √ rāj to shine (Ch. Nirukta 11.3 or from √ rāñja to entertain (Ch. M.B. Śānti Parva 125, Raghu IV, 12 etc.

26. RV., I.5.6, III, 50.3; The Av. (XIX, 4., prescribes TCHI, pp. 58-59.

Other forms of Government were also current. For instance, in certain cases, the king was elected²⁷ is considered an election hymn and the *Nirukta* of Yāska mentions that Śāntanu of the Kuru family was chosen to rule in place of Devāpa who was the rightful claimant.²⁸ The *Atharvaveda* mentions spells with ritual for the security of the royal power and restoration of an expelled king etc.”

All the above cited materials show that from the *Rgveda* and other three Vedas to *Brāhmaṇa*, *Nirukta* and *MS*, the political system was growing gradually and in the *AGS*, we find the king should be honoured at the Samāvartana ceremony. The above mentioned system was prevailed in the Vedic period means in the period of the *AGS*.

SYSTEM OF EDUCATION IN THE AGS PERIOD OR VEDIC PERIOD

The system of Education is well organized and vast subject in the Vedic literature. It is so vast that we cannot explain the whole matter vividly. Yet, we shall try our level best to show the system so far our knowledge is concerned. ‘A member of Indian Aryan family had to pass through four stages of life of which *Brāhmacārya* (religious studentship)

27. RgV., X173; AV, VI, 87, 881-882

28. Nirukta, II.10, Also RV. X. 124.8; 173; AV. III.4; IV.22

TCHI, pp. 58-59

the first.²⁹ It was a part of the Vedic social discipline. 'The *Atharvaveda* has in honour of *Brahmacārin* a hymn (XI.5) which gives all the characteristics of this stage of life'.³⁰ 'In the field of education, learning and literature, the evidence of *Astādhyāyī* is specially rich in mentioning different kinds of teachers and students, methods of learning and rules of studentship and Vedic schools known as the *carāṇas*. Ample light on the activities and constitution of the Vedic schools is forthcoming, e.g. the name of the *carāṇa* was also the name of the students and teacher who constituted it; a *carāṇa* was not a static institution, but subject to the laws of growth and expansion each school secured accession to its strength by fresh admission and branches (Tad-avetaḥ, VI. 134) the intellectual ideal and high reputation of the *carāṇas* conferred on its members a sense of glorification (Slāgha VI. 134). These Vedic schools were mostly organized on the basis of free and willing association of their members. Panini fully reflects the ideal of learning prevailing in that period, leading to the freedom of mind as a result of the methods of disputation, conference, and discourse. The art of book-making and the knowledge of writing were also a part of education. The words *lipikāra* and *libikāra* (III.2.21) denote a writer and *Yavanāni* (IV. 1.49) a form of Greek

29. RV. X. 109.5; AV, VI. 108.2; 133.3; X.5.1. etc.

30. AHV, *Samśkāras*, pp 230-231

writing.³¹

In the education system of the Vedic period or in the period of the *AGS* the four classes of literature are distinguished: First – *dr̥sta* or revealed – which is known as *samān* literature, secondly, *Prokta* or taught, comprising the *chanads* and *Brāhmaṇas* works, e.g. *Śākhā* of *Taittīriya*, *Vasratantu*, *Khandika*, and *Ukha*, works of *rsis* like *Kasyapa* and *Kausika*, of *Kath* and *carāka* etc. These were developed under the auspices of the *caranas* which were also evolving special subjects of study like the *Bhikṣu-sūtras* propounded by *Parāśarya* and *Karmanḍa*, as well as the *Nāṭa-sūtras* (treatises on dramaturgy), propounded by *Śilālin* and *Kṛṣṇaṣva*; the third category is *upajñata* or discovered, viz., works of such original authors as *Panini* and *Apīśālī*, and the fourth category is *kr̥ta* or ordinary composition like the books of stories (*aḥhyanas*). In IV.3.88, *Pāṇini* refers to poetical and dramatic literature like the *Śīsukraṇḍiya* and the *Yama-sabhiyā*. The growth of specialization before the time of *Pāṇini* is demonstrated by his reference to the literature of commentaries (*Vyākhyāṇa*, IV.366) on a variety of subjects, as rituals and sacrifices, methods of preparing *purodaśa*³² and sections of grammar like nouns, and *Krt* affixes etc.’ The

31. TCHI, pp. 307-308

32. Ibid, pp. 307-308

grammar is the main theme to learn any subject. The six *Vedaṅgas* are another vital source to leaving to teaching of the courses.

The education of the Vedic period or in the period of the *AGS* was well organized that the Vedic culture and literature are found up till now. The Vedas were to systematically written in which we find the right educational matter as for example the Vedic period gives birth the systematic writings of the *Vedas*, we shall know the Vedas from Sayana's commentary, Veda is the some of *Mantras* and *Brāhmaṇas* – Vedic and post Vedic literatures. Three periods of Vedic literatures – *Śruti*, and *Smṛti* the *Samhita* period – The fourfold *Samhita* corresponding to the four priests- *Rgveda* the most ancient and important chandas – and *Mantra* – *sāmaveda* *Yajurveda*- Black and White – *Atharvaveda* its historical importance.³³ The *Brāhmaṇa* period – The distinction between *Mantra* and *Brāhmaṇa* – The *Aiteraya Brāhmaṇa* – The *Satapāthga Brāhmaṇa* – the literary estimate of the *Brāhmaṇas* – *Āraṇyakas*, *Upaniṣads* – *Vedānta* – the meaning of the word *Upaniṣads* – the ten principal *Upaniṣads* – the *sūtra* period – their character and literacy estimate³⁴ – the six *vedaṅgas* – *śikṣha*, *pratiśākhyā*, *Śākhā*, *caraṇa*, *vyākaraṇa* and *parsād*. The

33. GLOR, p. 18; TCHI, p. 308

34. IVKS, pp: 451-461

pratiśākhya of sāunaka – *chandas*, *vyākaraṇa*; *Nirukta* – its contents – Yāska prior to Pāṇini – two Yāskas – *Kalpa*, *Śrāuta*, *Gr̥hya* and *Sāmāyāchārika Sūtras*, *Yyotiṣh*, *anukarmanīs* and *Parīṣṭas* etc.³⁵

In the period of *Kalpa Sūtras* the education system was so deep for the students or the society – the people should observe the social bindings like – important of good conduct, truth and righteousness, morality in sexual matters, respect for elders, the mode of salutation (*Abhibādana*), Honesty, Kindness, Charity, hospitality – *madhuparka*, sacrifices, ideal conduct and etiquette, are prevailed. In the case of education there were many women genus like Gāyatrī, Atrei, Maitrai, Lopamudra and others.³⁶ The system of education in Vedic or Sūtras period was benevolent and well organized one. Let us proceed to the well-organized system of education in which we find that in the Vedic period or in the Sūtras period the education was obligatory for all. There is the famous statement in the Veda that every one should receive education (*svādhyāyoadhyotāvyah*). According to traditional interpretation, this meant that all children should study the entire Vedas. But in the course of time, men's capabilities diminished, and they confined their obligatory

35. GLOR, p. 18; TCHI, p. 308

36. IVKS, pp. 451-461-462

study to one *Veda*. And Veda meant the Samhita, the *Brāhmaṇa* and the *Vedāṅgas*. The *Kalpa Sūtras* formed a part of the *Vedāṅgas*, and *Dharma-sūtras* were parts of the *Kalpa-sūtras*. The *Dharma sūtras* dealt with civic duties, as distinct from the rules relating to *Śrauta* (scriptural) sacrifices and rituals dealt with in the *Śrauta Sūtras* and the domestic sacrifices and rituals dealt with in the *Grhya-sūtras*, Thus both religious and temporal laws formed part of Vedic study.³⁷

The list of subjects which Nārada enumerates to Śāṅkumara in the *Chāndogya Upaniṣad* (1.1.2) may be regarded as the normal equipment of an education man. There are indications to show that the students studied poetry also. They studied the text of the Vedas, and recited them with the proper accent and intonation. They studied grām̐mār too, and were conversant with the general meaning of the texts.

This education was divided into an obligatory part and an optional part. After the obligatory education, there was the ceremonial both. Then students could continue in the asrama (retreat) of the teacher and prosecute further critical study. They could perform the ceremonial both after that further study.³⁸ Perhaps we can compare them with the school education

37. TCHI, pp. 217-218, Ghate's Lectures on RV, p. 18

38. Ibid, p. 218

and the university education of modern times. The former was compulsory, while the latter was only optional.

In the beginning, this education was common to all citizens, irrespective of their caste. As a matter of fact, the caste distinction came in only after they choose their avocation. It was not a hereditary privilege or a hereditary disability. But the *Gṛha Sūtras* prescribe different ages for the initiation of the children belonging to the different castes. At that time therefore, hereditary must have made its appearance in the differentiation of castes.³⁹ The restriction of Vedic studies and performs and of sacrifices, to a particular caste must be latter day deterioration in the civic life of the Aryans. It is not an aspect of Vedic culture.

The aim of education was that of equipping the student to play his part as an honoured citizen. It is only later that the study of the Vedas was made a part of the sacrificial rites with *svarga* as the goal, or as a part of the study of the Vedānta to attain final release. That is how the *Mīmāṃsā* sūtras and the *Vedānta Sūtras* interpret the Vedic passage in the *Taittirīya Upaniṣad* (1.1.1) throws considerable light on the educational policy of those times.⁴⁰ After the student has finished his education, the

39. Ibid

40. Ibid

teacher exhorts the disciple who is going back home to “speak the truth” and to lead a virtuous life and further advises him as to his duties and obligations as a member of the society. In the course of this instruction, there is no indication of using what the student has studied either for the performance of sacrifices with *Svarga* as the goal or for the investigation into the problem of the Absolute with a view to attaining final release. The whole trend of the final instruction is that he should lead an honoured and useful life as a citizen. He should marry and continue the line of his family; he should give money to his teacher, when he has begun earning, He should pay attention to truth and virtue of life. He should ask the wise if he has any doubts, and he should try to follow in their footsteps if he has any uncertainties regarding conduct.⁴¹

In the period of the *AGS*, education was given free. King and rich men contributed freely to the establishment of the *āśramas* where the children received their education. When students left the schools and began earning their livelihood, they were expected, but in no way compelled, to contribute their share, to the extent to which they were capable, for the maintenance of such *āśramas*. A disciplined life and devotion to study were all that the teacher expected as the true return for

41. Ibid

the education they received. After all, the education system of the period of *AGS* period was benevolent and well organized.⁴²

AGRICULTURE IN THE PERIOD OF THE *AGS*

In the *AGS* period or Vedic period, economical condition of the people are mainly related to the Agriculture and cattle rearing which were the chief productive occupations in the *AGS* or Vedic society means the *GS*'s period. In the *AGS* or Vedic society the cultivation was one of the major an important (RV. 11.14.11) occupations of the Vedic Indians; (cf. \sqrt{kris} to plough (RV. 1.23.151; 176.2; X. 34, 13; 117.7; VIII, 20.19; 22.6; IV.57.48); *Kriṣivālaḥ* (farmer) is differentiated from him where is not so (RgV. 11.2.10).⁴³ Agni and Indra are lord of *Kriṣhti* i.e. men of agriculture (RV. I. 177.1; VIII. 13.9; 1.59, 5 ; VII. 5.5). The five tribes are called *Pancha Kṛistayah* (RV. 11.2.10; AV, III.24.2; XII. 1.42). Prithu Vainya is credited with the organization of ploughing (AV. VIII. 10.24) and Asvins are spoken of as concerned with the showing of the seed by means of a plough (RV.1.117.21), Vratyas took to cultivations. The former was usually called *Kinasa* (RV. IV. 57.8; AV. IV. 11.10).⁴⁴ The land under the plough was called *urvara* and *kṣetra*. There were carefully regular fields

42. THCI, pp. 218-219

43. Ibid, pp. 218-219

44. Ibid, p. 227

measured off (RV, I. 110.5; AV. II.29.3). Manure was used (Śākān, Karisa).⁴⁵ The AV (III. 14, 3, 4; XIX. 31.3) shows that the value of the natural manure of animals in the fields was appreciated, Kṣetrapati was the lord of the field (RV.IV.37.1.2; 1.2; AV. II.85). Irrigation (Khanitra) was practiced. Intensive cultivation by means of irrigation (Khanitra) was undertaken (RV. VII.49.2; AV.I.6.4; XIX. 2.2). The plough (Langala, Śīra) was drawn by oxen; teams of six, eight or even twelve were employed (AV.VI.91.1). The operation of agriculture consisted of ploughing, sowing reaping and thrashing. Sita was the word for the furrowed land (RV. IV.56.6.7; AV. XI. 3.12). The ripe grain was cut with a sickle (Dātra, śrni) bound into bundles (parśa) and beaten out on the floor of the granary (Khalā – RV. VIII. 78.10; X. 101. 3; 132.2).⁴⁶ The grain (Śaktu. RV.X. 71.12.) was then separated from the straw and refuse either by a sieve (titau) or a winnowing (fan – surpā). The winnower was called Dhanyākṛt. The grain grown was Yava, Vrihi, Upavaka, Mudga, Māsa, Tila, An, Khalva-Godhima, Nivāra, Priyangy, Māsura, Syamaka etc. Among the fruits Urvaruka, Karkāndhu or Badara were frequently mentioned. The collection of fruits from trees is mentioned in RV.

45. AHV, Ch. VIII, pp. 211-212

46. AHV, pp. 212-13

III.45:4; 1.8.8; IV. 20.5; AV. XX. 127.4; *Yava* (barley) was shown in winter and it ripened in summer. Rice was sown in the rainy season and it ripened in Autumn. So also beans and sesame.⁴⁷ There were two harvests (*sasya*). The winter crop was ripened in the month of chaitra.⁴⁸

Among the troubles of the farmers mentioned may be made of moles, birds and reptiles (*upakvāṣa*, *jabhya*, *patangā*) which injured the crops, excess of rains and draught. The *AV* has spells to prevent their evils. *Kṣatriya* was a disease contacted by the farmer in his field.

LAND TENURE

In the early Vedic times there was a separate system for individual honourship of the land (RV.I.110.5) in which the fields were carefully measured (RV.I.110.5) and plough (RV. VIII. 91.5). The plough land was bounded by grass-land (*khila*, *kilya*) and the family lived together in which the land was undivided in share.⁴⁹ Individual land tenure means tenure by a family than by an individual person. Land was a very special kind of property, not to be given away. Kings granted villages to their favourite nobles. The *Yajurvedas* refer it as '*Grāmakaṇī*'. The head of the

47. TS, VII, 2.10.2

48. AHV, Ibid

49. Ibid

village was ‘*Grāmaṇī*’ (RV.X.62.11; 107.5) and the village judge was ‘*Grāmavadīn*’. The king had share in the village. There is no reference to land-grant in the ‘*Dānastutis*’.⁵⁰

In addition to that, there are some fruits which are collected by the particular man. In short, agriculture is the main earning source for stability of economy in the *AGS* or Vedic period. Of course, cattle-rearing is a part and parcel of the Agriculture. Because the fields are ploughing by the ox.⁵¹ Not only that, like the agriculture the *Godhana* is a earning source for the family, by keeping cows for milk – curd – ghee etc. In addition to that, varieties trades are also admitted as a earning source like agriculture, but not in quality. The agriculture system and its development clearly we find in *RV* and *AV*. For the successful and uninjured the Vedic persons some times arranged a sacrifice and prayers to the God of Agriculture.⁵²

RELIGION

We speak about the Vedic period or the *AGS* period is the same period, because the *AGS* is first *GS*. of the *Rgveda*. So, the Vedic period

50. Ibid, p. 213

51. TCHI, pp. 227-28

52. AHV, p. 213

involves in the *AGS* period. Let us proceed to our topic religion. The Vedic Indians including sutras period were very religious people and viewed everything from practical point of view.⁵³ We know that the Vedic hymns are essentially a religious in character and are put to practical use at the time of sacrifice. The hymns which are prayers to gods have a definite purpose as use in sacrifice. Though the hymns are highly poetical, yet they have basis in practical utility. They were sung on the occasion of sacrifice in accompaniment of the sacrificial offerings. The oblations were addressed to gods and offered in fire with the expressed intention of securing from gods, in return, such favours as long life, property, wealth, heroic sons etc. Thus principle of give and take was followed very scrupulously (RV. VII.15-23, 24; 8.6, 15; 16, 9, 10 etc.). The hymns of the Vedas and sutras are the praises of Gods that are personifications of the powers of nature.⁵⁴

It is very very difficult task for us to show the whole conception of religion in the Vedic period, yet we shall try our level best through our limited knowledge to some extent to depict about the religion from the collections and references. Our capacity leads us to a marginal knowledge

53. TCHI, pp. 227-28

54. AHV, pp. 236-37

of religion. When the Sūtras are prevailing in the Vedic society specially *Dharma Sūtras* and other *Gṛhya Sūtras*, the general people obey the religion as the future peace of life. The Āryāṅs had a firm faith in future life, death, they thought, ends only what had beginning here in this world. Their philosophy of religion perhaps there is in a man part that was not born and hence can not die.⁵⁵

Aṣṭādhyaī furnishes the details about the religious life of the people, throwing light on the gods and goddesses worshipped, the new cult of *bhakti* or devotion to deities, worship of images, performance of yantras and institution of images, performance of yantras and institution of ascetics. His reference to the *Bhakti* Cult of Vāsudev and to Maskari Parivrajaka, a name of Makhali Ghosala, the founder of the Ajivika order, is of historical interest. Maskari was a determinist (Niyativādin) who ascribed every cause to fate or destiny and ruled out the element of human action or effort.⁵⁶ Pāṇini refers to the followers of this school as Daistikas (IV.4.60). Other two kinds of philosophic beliefs mentioned by him the *astika* philosophers corresponds to those whom the Buddhist books call the *issrakarna vadins* or the *thesis*, who held that everything in the universe

55. Ibid, 239-40

56. TCHI, pp. 309-10

originated from the supreme being.⁵⁷ In the Hinduism there are two folds of faiths, one is *Aṣṭikāvāda* and other is *Nāṣṭikāvāda*. Their motos are two fold. Whatsoever, both are belonged to our Dharma or religion? In addition to that, India of Vedic *Kalpa Sūtras* Āpastamba quotes certain slokas which are probably from the Upaniṣads about the supreme one of the religion. Āpastamba quotes as “All living beings are his abode; He dwells in their hearts; He is immortal and free from sin; and those who realize the immovable dwelling in the movable body become immortal,” “of all the beings He is eternal, wise, immortal, unchangeable; He is free from limbs, sound (subtle) body, and touch. He is supreme and pure; He is the whole universe and final goal; He dwells in the middle of the body as the *vishuvat* day is the middle of the sacrificial year; and He is indeed accessible to all like a town with many streets.”⁵⁸

Besides worshipping the gods and goddesses like Indra, Agni, Prajapati etc. and goddess Sachī, Usā, Saraswatī, Lakṣmi, Manasa, Kālī etc. the Vedic people were not satisfied after worshipping varieties images of gods and goddess. At the end the Vedic people takes the help of Āranyakas and Upaniṣads, ultimately the people of the Vedic or in the

57. IVKS, Ch. XXII, pp. 464-65

58. Ibid, Ch. XXII, pp. 464-65

AGS period takes the help of Supreme one – God or Almighty one. The religion in the *AGS* or Vedic period is like the cited above system.⁵⁹

59. Ibid, p. 465

CHAPTER V

CONCLUSION

The *Grhya Sūtras* are based upon particular mundane motivations and might and as such they are said to belong to the sphere of desire. Frankly speaking, all Vedic rituals are performed out of motivation to promote the human aims. According to Manu, here in this earth, there is no ritual whatsoever performed by anybody without a purpose. Anything that is performed is performed by the urge on desire. The *Grhya Sūtra* are not different from the views of Manu.

We should offer oblations of duly cooked food to both, the day walking and the night walking beings, should be removed of householders by performing the sacrifices, rituals and other rites. Again we have to go through the chapter of the *AGS* summarizing the subject matter. Of course, we have already written in the first chapter about this.

The first chapter of the proposed dissertation deals with the *Āśvalāyana Grhyasūtra* describing the sacrifices observed by the householders in their daily life and ending with offering of ghee mixed with honey. We have also discussed in detail the *AGS* and the commentators on the *AGS*.

In the second chapter of the *AGS*, an attempt is made to deal with the *Samṣkāras*, relation of the *AGS* with other *Gr̥hyasūtras* and the *Śulva-sūtras*. Moreover, *Gr̥hya* rituals in the *AGS* are also discussed in this chapter of the present thesis.

Chapter three is devoted to a study on the society as revealed in the *Āśvalāyana Gr̥hyasūtra*. In which we find the pen-picture of the society, and the status of the people, gradation of the person according to their division of works.

And the last chapter of the present thesis is based on the four *Adhyāya* of the *AGS*. The first *Kaṇḍikā* or *Kāṇḍa* begins with Resort to the Forest for curing disease, returning to one's home after recovery. The second *Kāṇḍikā* contain funeral procession. The third and fourth *Kaṇḍikā* contains cremation and days of mourning and thus it includes many aspects.

We clearly know the aims and objects of the *Gr̥hya Sūtras* and also know our topic of *AGS* as well. To conclude, the *AGS* and other *Gr̥hya Sūtras* – differences and similarities – it will be difficult to elaborate the matters with our limited knowledge to show the subject matters so far our knowledge is concerned. In conclusion, we can say that in the maximum ceremonies and rituals, daily works are similar to those of in the other *Gr̥hya* works as found in the *AGS* as the *Sūtra* literature was not written in the same period of time, specially at the time *R̥gveda*,

Sāmaveda, *Śukla & Kṛṣṇa Yajurveda* and the *Atharvaveda*. The *AGS* is the 1st *Grhya Sūtra* of the *Rgveda* after *Brāhmaṇa* period. So, the other *Grhya Sūtras* differed in some cases. Specially, in the ‘*Śūlagava* sacrifice’, the spit-ox was killed in this sacrifice (*SGS* and *Ka. GS* also) and offered flesh and bloods in the *Agneya* sacrifice with the mantras in various forms for satisfying Rudra. But, the later *Grhya-Sūtra* show that the spit-ox should be sacrificed and offered the ox as ‘*usargā*’ for the satisfaction of Rudra by not killing it.

Let us proceed to observe the *Grhya-Sūtras* of the four Vedas and their periods. If we see the chronological period we find that the *Rgveda* is the first Veda which has the *Grhya-Sūtras* viz, The *Āśvalāyana*, *Śāṅkhāyana* and the *Kauṣitakī Grhya-Sūtra*.

The *Yajurveda* has two fold divisions. One is *Śukla Yajurveda* and the other is *Kṛṣṇa Yajurveda*. The *Grhya-Sūtra* belonging to the *Śukla Yajurveda* is the *Pāraṣkara G.S.*, the *Vaijavāpa G.S.* And the *Grhya-Sūtra* belonging to the *Kṛṣṇa Yajurveda* are the *Bodhāyana G.S.*, the *Bhārdwāja G.S.*, the *Āpastamba G.S.*, the *Hiraṇya Keṣī G.S.*, the *Vaikhānaśa G.S.*, the *Kāthaka G.S.*, and the *Varāha G.S.* *Atharvaveda* has only the *Kauṣika Sūtras*.

From the above, we find that every *Veda* has its own *GSs* with its own *Śākhā*. But it is true that all *Grhya-Sūtras* of the four Vedas were

not written at a time. There are the differences of the writing periods and differences in some cases are true. But, as the *Grhya-Sūtras* dwell upon a common theme i.e., the *Grhya rituals*, a sort of loose and general agreement between themes is quite natural. A close scrutiny of the contents of the *GSs* will, however, lead us to the conclusion that the differences amongst the *Grhya-Sūtras* are, in fact, numerous than those which would appear to us at the first sight.

Besides common tradition, the borrowing by one *Grhya-Sūtra* to another may also lead to agreements in some cases. It is true that the differences amongst the *Grhya-Sūtras* are mainly due to the differences of traditions prevalent in the Vedic *Śākhās*. Differences amongst the traditions of various Vedic *Śākhās* may well owe their existence to variations in local customs. In certain cases, the differences amongst the *Grhya-Sūtras* are, in fact, so wide that a number of ceremonies described in a particular *Grhya-Sūtra* or in a group of *Grhya-Sūtras* are closely allied to one another are unknown to the other *Grhya-Sūtras*.

Moreover, the periodic differences, differences of Veda's *Śākhās*, unknowingness of the *Grhya-Sūtras* for their wideness, the differences prevailed, but in case of traditions, rituals, sacrifices and other ceremonies of the *Grhya-Sūtras* have similarities. Only, the first *AGS* of

the *Ṛgveda* is an especially identified for the human society as a single one
and as a first path in the firmament of the *Grhya-Sūtras*.

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